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THE

PUBLICATIONS

OF THE

SURTEES SOCIETY

VOL. CXXXII

THE

PUBLICATIONS

OF THE

SURTEES SOCIETY

ESTABLISHED IN THE YEAR
M.DCCC.XXXIV

VOL. CXXXII

FOR THE YEAR M.CM.XIX

HORAE EBORACENSES

THE PRYMER OR HOURS OF THE BLESSED VIRGIN MARY,

ACCORDING TO THE USE OF

THE ILLUSTRIOUS CHURCH OF YORK,

WITH OTHER DEVOTIONS

AS THEY WERE USED BY THE LAY-FOLK IN THE

NORTHERN PROVINCE

IN THE XVTH AND XVITH CENTURIES

Roman Catholic Church
Liturgy & Ritual Primers

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R66h

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1920

At a Council Meeting of the SURTEES SOCIETY, held in Durha
Castle, on Tuesday, March 5, 1918, Mr J. CRAWFORD HODGSO
in the Chair,

It was resolved, that the Rev. Canon WORDSWORTH, M.A
Chancellor of Salisbury Cathedral, should edit the *Hor*
Eboracenses.

1307833

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PREFACE

THIS little book represents a considerable portion of an edition of the York Prymer, offered to the Council of the Society. The editor had prepared a text which was designed to include all the (not very numerous) surviving editions printed in the sixteenth century, not omitting the fragments of one or two which had otherwise entirely perished.

The plan proposed was to start with the very rare, or unique, *Horae* of 1536, the latest known text of Henry VIII's reign, as a basis, and to supplement it on the one hand by comparison with the smaller books issued under Philip and Mary in 1555 and 1556, and then in the other direction, while enumerating and describing the contents of each of the earlier books in their order of date, to print *in extenso* each prayer or devotion, not already found in the text of 1536 or in the Marian booklets, as it occurred in the earlier edition immediately under review. Also, to print in appendix certain gleanings from extant MSS. of Northern devotions. The Council, after deliberation and advice, decided to place the book, in a restricted form, upon the list (as illustrative of the religious life of the sixteenth century in the Northern Province) in 1905. In 1917 the editor was instructed to prepare the book for issue in 1920. The deaths of the Reverend Edward Samuel Dewick, of Dr Henry Marriott Bannister, and of Mr Edmund Bishop (great-hearted scholars never failing to give a helping hand to all or to any Mr Faint-heart or Mr Ready-to-halt in doubt or difficulty) have somewhat daunted him, but the timely help most generously given by the Dean of Gloucester and by Dr Joseph Thomas Fowler, and the Reverend Henry Austin Wilson, notwithstanding the demands from other quarters upon their time, have proved a great encouragement. To these three friends in deed, as well as to the Printers and the Readers at the University Press, the Society and the present editor have good reason to be grateful. Without their help and vigilance the faults and defects

which may be noticed in this small volume would have been ve
numerous.

The book contains the text of the York *Horae* of 1536, wi
the extant fragments of c. 1510 and c. 1516 collected and insert
in the places to which they belong. The full table of contents h
been given below on pp. 155–160. It has been taken from the orig
nal *tabula* of 1536 and has been made (we trust) more serviceab
to the reader by revision and by comparison with the runnin
titles, &c. in the book itself. The numerals of the pages in our ow
reprint have been supplied, throughout, whereas the little book
1536 had no foliation, and its users in the time of Henry VIII h
to find their places, as best they could, without any such assistanc
In consequence of the war, the principal libraries were closed, a
the librarians were engaged in other public duties, and travellin
was practically impossible to the editor, on whom advancing yea
and increasing infirmities have grown while the book has been
the Press. He writes, accordingly, with diffidence about the Mari
editions (as well as about other books at York Minster Libra
itself), but his belief is that the Marian editions of 1555 and c. 15
have been dealt with, sufficiently for practical purposes for studen
in the present volume. He has been able to use his own tra
scripts and collations made at York, at Cambridge, and in t
British Museum in the course of the last eighteen years, and h
been able to check them by turning to the mass of Dr Henderso
notes and transcripts which the Henry Bradshaw Society, throug
the good offices of Mr Dewick, has generously lent him. Mr Hen
Littlehales has been proved, as in past years, to be an encouragi
and ready helper, and his unequalled knowledge of the Prymer h
been invaluable. Successive Vicars of St Mary's, Marlborough, H
near neighbours in years past (Canon W. Gardiner, Bishop Lew
George Mylne, and the Reverend A. E. G. Peters) have enabled hi
to make full reference to the Sarum *Horae* of 1535–36. Wynky
de Worde's, of 1523, is here at Salisbury in a copy which has i
defective pages made good by Miss Margaret E. Thompson's caref
transcript. On account of the singular rarity of the York books
particular, more than ordinary acknowledgement of their kindne
is due to those who granted permission so generously for the uniq
books in their guardianship to be examined. To the Dean a

apter of York, and more particularly to the Reverend John atson, Canon Residentiary and Librarian of York, to the Reverend C. Smith, and more recently to the Reverend Henry Theodore dney Gedge, Vicar Choral, and Rector of St Denys' with George's, York, for answers to many enquiries: to Dr Francis nkinson for information respecting the Marian Prymer in the pysian Library at Magdalene College, Cambridge. To Mr Falconer adan the editor has never appealed in vain. In reply to an appli-tion made by Mr Littlehales on his behalf, Mr Julius Parnell lson, Keeper of the MSS. and Egerton Librarian at the British useum, very kindly contributed from his great store of know-dge at a critical moment of perplexity. To the Dean and Chapter Lincoln, and especially to Edward Tucker Leeke, M.A., John enchman Crowfoot, M.A., and John Octavius Johnston, D.D., ccessive Chancellors of the Church there, for permission to ake use of the unique copy of the *Horae*, printed in 1536, while e necessary transcription and printing of the text now issued as in progress[1], the editor is much indebted, as also to Prebendary eginald Maxwell Woolley, D.D.: likewise to the Master and llows of St John's College, Cambridge, who granted facilities r transcribing and collating the pages of their copy of the quarto 1517–18. He is indebted also (as to the late Mr James Bass ullinger) to Mr C. W. Previté Orton, for special assistance, and Mr E. W. Lockhart, who transcribed the Canons and Tables inted on pp. 21–3, as well as to others, his fellow librarians, essieurs A. S. Ramsay, E. Bonney (by favour of the Right everend the President) and the Reverend F. W. Head who sup-ied information respecting the York Prymers in their care (in the pysian Library at Magdalene, St Cuthbert's College, Ushaw, d Emmanuel College, Cambridge, respectively) some years ago.

[1] The blurred appearance of Jehan Marchant's device, on p. 1, needs some ology. The little book of 1536 was re-bound so tightly in the nineteenth century at our attempt to get a satisfactory photographic reproduction of the title-page r the sake of the printer's device) was unsuccessful, and tracing has been also ficult. The paper of the original is worn and inked, and even when it was new was rendered obscure by the 'take-off' of a somewhat large and broad capital ter O in red and black, while the ink was still wet in the Rouen printing office. e pages of the book seem also now too tender to justify the risk of another -binding, although several leaves are disarranged.

Lord Aldenham gave generous permission to retain his fathe transcript of various MSS. *Horae*, with a serviceable Index antiphons, &c. pending the deferred publication of the prese work. This index has at times afforded a clue when Mr Hoskin otherwise invaluable indexes of contents in printed copies ha proved insufficient.

Lastly, lest this little book should go forth without an Appen of proportionate size, the Provost of Eton's admirable catalogu and the kindness of the Master and Fellows of Trinity Colle Cambridge, with the good offices of the Reverend Dr Vince Henry Stanton, Regius Professor of Divinity, and Mr Cecil Hurry, as well as of the late Archdeacon John Bond, and Mr Littlehales and certain other scholars already named, ha enabled the editor, on pp. 161–183, and p. lviii, at least to dr attention to a few of the liturgical treasures and curious rel which are still preserved in manuscripts, either derived from t Northern Province, or else in some other way connected with it

Such manuscripts as have furnished the Appendix the la Dr Henderson, Mr Henry Bradshaw, the Reverend William Geor Searle, and Canon Thomas Frederick Simmons, as well as othe still happily with us, have long since commended to the reade notice.

Laus · Deo · detur.

INTRODUCTION

ONE of the principal ends for which the SURTEES SOCIETY was founded is the purpose of illustrating and recording "the tellectual, the moral, the religious and the social condition" of orthumbria in various periods of our country's history.

In accordance with such an objective it has followed as a natural nsequence that among the volumes already issued by the Society considerable number have been concerned more or less directly ith the devotions of our forefathers in the northern part of ngland.

The Society has already issued to its members, and for the help id enlightenment of those students who have access to its series volumes, the text of nearly all the extant liturgical printed ooks (as well as certain manuscripts) according to the Use of e Metropolitical Church of York, while the Rites and Customs elonging to the Monastical Church of Durham as recollected and escribed in 1593 have been edited first by Dr Raine in 1842, id sixty years later in a revised and improved edition by Canon owler. These books, together with the Chantry Surveys and her volumes of registers, wills, and so forth, have helped us to alise more vividly than we could otherwise have done, what was e old social life on its religious side. These works have also shed light upon the obscurities which perplex the student of liturgies id beset the antiquary in his researches; and they have helped satisfy the natural desire of such of us as may wish to know id understand what was the daily life of those who in the north ng since their nest have made.

In 1872 and 1874 the York *Missale* was issued in two volumes, nticipating by a year the appearance of the York *Pontifical*, which as the work of the same indefatigable editor, namely Dr William eorge Henderson of Magdalen College, Oxford, and of Durham, ersey and Leeds, who was subsequently (in 1884–1905) Dean of arlisle. He served the University of Durham for many years.

This *Liber Pontificalis*, which had been announced in 1870, ntained as its principal or leading item the text printed from a irteenth century manuscript, which in the early years of the xteenth century belonged to Christopher Bainbridge, Archbishop

of York. It had been preceded in 1853 by the Egbert Pontific (with its Benedictional) printed from the early tenth centu manuscript at Paris. Although the researches of Mr H. A. Wilso in later years have shown that certain of Dr Henderson's observ tions need to be revised, his work as a pioneer commands o admiration.

Dr Henderson, at that time head master of Leeds Gramm School, had promised the Society, in addition to the volumes the York Missal, another volume of The ancient Use of the *sacr sancta ecclesia Eboracensis anglicana* in 1872. The result of h self-imposed holiday-tasks appeared in 1874 in a composite volum This included (1) the York Manual, or ritual of occasional service as he found it in fourteenth and fifteenth century manuscripts, a as it had been further compared by him with the text of t old printed editions of 1509–30; and (2) a presentment (by coll tion) of the *Manuale* of Salisbury Use; and there was moreov comprised in the same volume with these Manuals (3) the Yo *Processionale* from the old printed editions of 1530–55. In t same year he finished, as a by-work or interlude, an importa edition of the very rare Hereford Missal[1].

It was in the second year after that *annus mirabilis* that t Society decided that the York Breviary should be edited for the by Mr Stephen Willoughby Lawley. This work Mr Lawley pe formed with fidelity and characteristic nicety in the two volum which were issued for 1880 and 1883. When in the following ye Dr Henderson went from Leeds to the Deanery of Carlisle he h thus witnessed the completion of the series of readable texts the principal books which had been used by the clergy in t Latin services of the Church of York. There remained, howev another important book of kindred character, but one which h been used by the lay-folk rather than by the clergy. This was t *Horae* or Prymer of York Use, and it needed still to be ma accessible to students.

The *Horae* or Prymer was a book which concerned the devotio of the laity of both sexes even more than it assisted the clergy performing a part of their religious duties, and for its reproducti Dr Henderson made extensive preparations, but he never fou the opportunity to get the result of his labours published. Wh the present editor had prepared a text for the Society (1894–190 Dr Henderson with his usual generosity lent him a portion of l papers which bore upon certain points of immediate interest, a more recently through the kind offices of Dr John Wickham Le the Reverend Edward Samuel Dewick and Henry Austin Wils

[1] The Hereford Missal was printed in a limited issue of 250 copies by Messie McCorquodale and Company of Leeds.

e whole of the papers which on Dr Henderson's death in 1905 ere bequeathed to the Henry Bradshaw Society were lent him r his use.

The HORAE which Dr Henderson proposed to edit, and with hich the present volume is concerned, consisted principally and the main of a well-known and generally recognised form: a *rsus* or course of devotions which were originally an addition to e Daily Office of the Seven Hours of Prayer which clustered und the Eucharistic Service.

The Liturgy of the Eucharist itself,—derived as it is from our aviour's Institution, and taking shape in accordance with the irit of the Apostles in obedience to His injunction,—may be mpared to a jewel richly wrought and enclosed in an ancient tting of its own. As time went on this jewel with its immediate tting has been enclosed within an elaborate circlet (the Divine ffice), and this again has been further enriched by the attachent of pendants to the various medallions (so to fancy them) of hich that circlet is composed. Many of these pendants (so to call em) came to be treasured in the *Horae*.

The Eucharist with its own immediate liturgical setting (which me presently to be enshrined in the Sacramentary and in course time in the Missal) has for its exterior adornment the circlet of ivine Service, i.e. the Daily Office of the Hours of Prayer, seven eight in number, as completed in the sixth century by the reat St Benedict of Nursia, viz. Matins with Lauds, Prime, Terce r Undern), Sext, Nones, Evensong (or Vespers) and Compline: a und of services which came to be collected in the Breviary. In is seven-fold or eight-fold circle of praise, reading and prayer, e Eucharist, with its own proper and more immediate liturgical tting of special prayer, reading, praise and thanksgiving, finds s proper surrounding day by day and has at a certain point midst it its own predominant place assigned[1]. Somewhat later an the time of the great St Benedict some further enrichments nd adornments were devised. In these we have been taught by e late Mr Edmund Bishop[2] to recognise the craftsmanship of a amesake of St Benet, St Benedict of Aniane (A.D. 751–821), who, not himself the original inventor of such offices, appears to have sed the authority granted to him by Lewis the Pious, son of harles the Great, over the monastic communities in Aquitaine nd in the Frankish dominions, to give an impulse to the spread

[1] For practical purposes although its precise place among the daily round of oir services was subject to variation, we may consider the Liturgy of the Mass be set after Terce in the circle of the Divine Service. See Lyndewode, *Provinciale*, . tit. 23, and cf. *Old English Service Books* (Wordsworth and Littlehales), p. 21, th Frere's *Use of Sarum*, i. pp. 61, 62, 89, 99–100, 105, 144, 172; ii. p. 229.

[2] *Liturgica Historica* (Oxford, 1918), pp. 211–237.

of such devotions. To one and another of the eight offices whic composed the daily course or circle of Divine Service, the recitatio whereof according to the form or Use prescribed for their respecti bodies was not only obligatory for those who lived under monast rule but was incumbent also on the secular clergy, devout perso as time went on attached as a sort of pendant more than o supplementary office and more than one *cursus* of addition devotions. Some of these, having had their day, were after a whi discarded; but a considerable number were retained more perm nently, and contributed to form the contents of the books whic came to be known as "*Horae.*" Of such books the present volu represents a specimen, such as was used by not entirely illitera lay-folk, in places where the Use of York prevailed, in the rei of K. Henry VIII. The little book from which our text printed (through the kind permission of the present owners, t Dean and Chapter of Lincoln) is a very rare specimen of t *Horae* in its latest stage of completeness. We may ask the read to glance at it in a brief description before proceeding to surv the growth of its contents at earlier stages of its history.

This edition, of which only a single copy, so far as we can lear now survives, is a tiny book which is just of the size of a 'ruby 32^mo^' book of Common Prayer with hymns, or of the smallest Mechl edition of the Rituale Romanum, only a little thinner in bul being just 4½ inches high in its present condition since it w rebound. It was designed to serve for the space of "xviii. yere reckoned from Easter Day (March 28th) 1535 to Easter 155 Before the cycle of eighteen years was ended it was presumab expected that the edition would be exhausted, the copies in u worn out, and the whole superseded by a new one. One of t earliest owners has written on a blank space opposite the illustr tion of the expulsion of our first parents from the Garden of Ede and below the lesson in the *Vigiliae Mortuorum*,

> Who so on me loke
> I am Thomas Metcalfe[1] boke.
> Therfor I praye you let me haue yt a gane.

A monogram written on the title-page looks like 'L.M.' or 'H.M.'

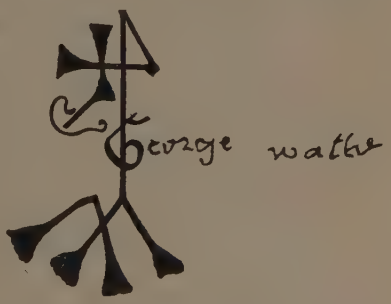
Another note has been written along the inner margin of t second leaf. The first line has been rendered illegible by t

[1] The name Metcalf occurs frequently in north country wills. See, for instanc that of T. Metcalf, citizen and goldsmith of London, who on his deathbed in 15 remembered the poor of his Yorkshire birthplace, Bagby, *North C. Wills*, ii. 22 Thomas Metcalfe, chancellor of the Duchy of Lancaster and founder of the hou of Metcalfe of Nappa was brother to Myles Metcalf, registrar of the city of Yor buried in the transept of York Minster in 1486, *Test. Ebor.* iv. 9 *n.* Cf. iii. 127 where a Thomas Metcalfe occurs as living in 1491. The surname occurs frequent in the later volumes also, in many localities. Cf. *Wills and Inv.* iii. 44 *n.* (1568).

ctorian binder, so that we can only make out tentatively "...att
ntingam (*or* 'Wintʳyngam'), Bri[an] [*or* 'Pru[e]) ffarfax buke.
ieyʳfor' I pray you lett me haue it a gane."
In the lower margin, later on in the little volume, a series of
merals has been inscribed, as if for casting a nativity, or for
ne other calculation, on sig. *N.* ij., underneath the 5th lesson of
e *Vigiliae Mortuorum* ('Homo natus de muliere').

3	5	6	7	8	4	
2	1	4	5	6	7	
3	7	9	1	7	8	
70	80	90				.100.

The earliest marks of ownership occur in the same section of
e book, in the sheets with the misprinted signature, marked
Ebror*um*" "K" and "Ebror*um*" "M," in the places where
e owner has written carefully an inverted W (for his sur-
me, *Watte*)[1], and has surmounted it by the familiar flag of
John the Baptist's *Agnus Dei*[2],
ke the figure 4 reversed, the
ansverse bar terminating in a
ell-drawn ✠ with a floriated
coration at the finish on the
xter side. He has added his
me "George Watte," the initial
being placed upon the upright
aff of the flag and cross[3], much
the Venetian printer Gabriel de
ássis placed his initial *G* upon
e (primatial) cross based on the
ter A, as employed in his device long before, in 1485. We may
fer that G. Watte was a north country merchant. He (or some
ember of his family) has written again, though less carefully, his



John What, vicar of St Cuthbert's, Ormesby, made his will, and died, in 1402.
t. Ebor. i. 301. The form 'Wattes' occurs in northern wills of the fifteenth and
eenth centuries. T. Wattes of 'Notingham' in 1497 (iii. 185 *n.*), 'Sir John
tes' at Rither in 1520 (v. 127), parson of Easington ('Sir J. Wattes'), 1538,
' John and 'John Wattes and his wif' at Hutton Granswick, 1540 (vi. 79, 113).
North Country Wills, i. 96, a grocer, 1518.
See *British Museum Guide* to the *Mediæval Room*, pp. 199–200.
While the printer Francis Regnault has a streamer flying from his Elephant
Castle, several Salisbury service books printed for Francis Birckman of Cologne
. the Manual of 1515 and the Gradual of 1528) show the flag and cross rising
n the monogram M (*or* W) A, on a shield in the top corner of the device the
gs of Cologne, St Ursula and the Maccabees.

flag and cross, rising from the inverted W, along the lower marg of two other leaves (M. i. *verso*, and M. 6. *verso*) in the Vigils of t Dead. In the latter instance he has once more signed his name full, but in order to get it into the narrow space he has been oblig to write it along the banner-pole, and not in connexion with t initial *G* which crosses it. After he had written the inverted W the book was carelessly closed (and thus the opposite leaf in bo instances took off an impression) before he had drawn the dev above it. The nineteenth century binder has disguised this fact shuffling the order of some leaves. The only other writings in t book are these: a (?) musical memorandum, on K. 7. (the book h no numerical pagination); the words, "Son Thomas," on P. i. *ver* in the *Commendationes Mortuorum*; lastly, on Q. i. *verso*, the bu ness-like memorandum of a balance,—"in store, *li.* vij. xvj*s.* viij

The book was presumably in the press at Rouen while Thom Fisher, Bishop of Rochester, and Sir Thomas More were confin in the Tower of London, awaiting judgement (and their execution in the summer of 1535.

Its text however bears no symptom of the coming changes Church and State. The last page was not printed until 15 After it reached the northern province neither George Watte n Thomas Metcalfe, nor any subsequent possessor has taken a very serious notice of the order to omit the commemoration "Thomas Becket, sometime Archbishop of Canterbury," convey in Henry VIII's 15th injunction of 1538, or of the proclamati in November 1539 to put out the saint's name and festival and suppress his title of saintship. In the kalendar it is partia erased in December, but left quite intact in July. Some slig attention was indeed shown to the effect of letters, sent to t Bishops by the King, in June 1535, shortly before this little bo was issued; for the obnoxious word *papa* has been (somewh gently) inked out, where it occurs in the *Horae* kalendar. T intercession for *domnum apostolicum* in the Litany has escap attention. 'Our Archbishop,' who (as in the York Breviary) w prayed for in the Litany, was at that time Edward Lee (1531–4 the king's almoner, who at first encouraged the Pilgrimage Grace and himself, with many others, joined in taking the oath Pomfret Castle on October 20th, 1536. But on Monday Nov. 27 he declared in a sermon in the church at Pomfret that he no long approved of the rising. In 1537 he was employed with Cranmer a others in compiling a book of devotion and instruction, *The Instit tion of a Christian Man*, known as 'the Bishops' Book,' the conte of which in the following year in his 3rd injunction he charged t 'curates' of his diocese to study and to 'declare.' His 6th inju tion directed them to teach their flock the *Pater noster*, *Ave Mar*

reed and Ten Commandments in the English tongue. Our little ook contains comparatively little which was composed in the lother tongue, but in the 'forme of confessyon,' included in the nglish instructions at the end, a portion is based on the order of *he x. commaundementes*,' which, however are not quoted. *Pater oster*, *Ave Maria*, and *Credo* are indicated (in the Latin only) but ot printed in full at the end of the prayers of St Bridget and of he Rosary, it being apparently assumed that the 'lettered' lay-folk[1] new them by heart. In the christening service the priest charged he godmothers to take care that the child was taught *Pater noster*, *ve Maria* and *Credo in Deum* (the Lord's Prayer, the Angelic alutation and the Symbol of the Faith) and how to bless him-elf with the sign of the cross[2]. From the time of Bede and rchbishop Egbert, A.D. 735, the Creed and the Lord's Prayer were aught in York diocese to their parishioners by the parish priests[3] nd these forms with the Litany and other prayers are found in the enth century Psalters, appended to the psalms and canticles[4]. Some-hat later they are indicated by the first and last words, as familiar orms, in the *Horae* in English MSS. of the eleventh century[5], where he first portion of the *Ave* also appears as an invitatory[6] or an ntiphon[7] or a verse[8]. It is indicated for separate recitation besides, he words 'Ave Maria gratia plena' or 'Ave Maria' being given as sufficient clue for those who were doubtless familiar with the orm in their individual private devotions, from which apparently o judge from interlineations in Cotton MS. Tiberius A. iii.) this alutation was gradually establishing its specific position in the leventh century in the Hours of the B. Virgin[9].

In early days the Psalter became, and for a long period con-nued to be, a sort of receiving-house for devotions which were

[1] Cf. 'To euery chyld lernyd, 1. *d.*' *Test. Ebor.* iv. 41 (1489); 'to every unlernyd an j. d.' v. 132 (1521). 'To vi pore men that can say our Lady's Psalter & holde a rche, and Dirige and Messe;...clerkes that can say the vii Psalms and Latyne†' e. the Litany), v. 74 (1516). W. Maskell quotes from the inscription on a fifteenth ntury brass in Spofforth Church in Yorkshire: All who pass by are requested to y a *De profundis* 'if you lettered be.' But

'If thou be unlearned and cannot reed,
For our soules and all crysten soules med
Saye a paternoster and ave and a crede.'

(*Mon. Rit.* iii. p. lii *n.*, ed. 1882.)

[2] York Manual, p. 21.

[3] Bede's Letter to Egbert, *Works* (ed. J. A. Giles, 1843), i. pp. cxxxvi, 114, 116.

[4] Two tenth century Psalters (MSS. 150, 180) in Salisbury Cathedral Library. *salteria* occur in Durham *Catalogi Veteres*, pp. 5, 9, 13, 14, 37–9, 41, 51, 79, –9, 114–16, 135. Psalter of the Holy Ghost and B. V. Mary, p. 38.

[5] E. S. Dewick's *Facsimiles of* Horae de B. V. M. eleventh cent., H. B. Soc. pp. 17 , 35 (*Credo*); 4, 7, 17, 19, 27, 31, 33, 34, 35, 40, 45, 46 (*Pater noster*).

[6] *id.* pp. 11; 32. [7] *id.* pp. 3; 19. [8] *id.* pp. 5; 21.

[9] *id.* pp. 7, 10; 28, 29, 32, 33; and interlined later, 11, 13, 14, 16, 17 (*Ave*). On 17 the scribe at first misplaced the cue.

destined to be collected in the books known as *Horae*, or Prymers[1] and which in due course, by reason of the invention of printing and other causes, are found by the close of the fifteenth century at all events to have acquired a specific table of contents. The contents of the York *Horae* (like those of other Uses) came to be fixed as definitely (for all practical purposes) as the contents of the Roman Missal or Breviary, or the English Prayer Book, were destined to become settled by the latter part of the sixteenth century. While their main contents were virtually fixed, the *Horae* (no less than the other books just mentioned) acquired certain fresh accretions as time went on, while the modifications in their main items were at the most comparatively slight. To some minds the accretions form the most interesting features in the book.

In his masterly essay *On the Origin of the Prymer* the late Mr Edmund Bishop has taught us to understand in what order in point of time the "practically unvarying elements" of the *Horae* or Prymer came to be brought together. In giving here a summary of these elements we shall enumerate those which in combination have contributed to make up our Prymers in Latin (and English) in general and in particular the York *Horae* or Prymers, among which is this book of 1536, printed at Rouen by Nicolas le Roux for Jehan Marchant who dwelt and carried on his business before the Church of St Machutus, or Maclou, at the sign of the two unicorns who are depicted as the supporters to the shield bearing his initials I. M. on the title-page. The name of Jehan Gropal[2] is

[1] In like manner the Sacramentaries first, and then the Missals, were the repositories which served to gather (over and above the Eucharistic rite of the Liturgy) the materials which as time went on were destined to form a nucleus for the *Manuale* or Ritual of Offices for the Special Occasions of administering the other Sacraments and Sacramentals such as Holy Baptism, Confirmation, Weddings, Penance, Unction (as well as Communion) of the Sick, Funerals, Holy Water, &c. With such blessings as these the Church followed her children in their daily life. To some extent the Sacramentaries served also to prepare material for the future development of the *Processionale*. When the *Missale* grew out of the Sacramentary, some of these items for 'occasional' needs continued to *adhere*, naturally and conveniently, to the mass-book which contained the Eucharistic Liturgy serving for worship daily throughout the year.

[2] The name 'Gropal' is misprinted 'Groyat' by Hoskins in transcribing the colophon. *Primers*, p. 46.

Nic. le Roux appears to have had his press in the Rue de Ruissel at Rouen, cir. 1530–57. (E. Hoskins, *Primers*, p. 575, col. b.) Besides this York 16mo of 1536, Hoskins mentions several Primers or other books of devotion printed by Le Roux, but for other booksellers or merchants, as follows:—

No. 117*, pp. 44, 93. English and Latin. The late Mr Dewick's imperfect copy. (For Franc. Regnault of Paris). 8vo. cir. 1535.

No. 123, p. 46. Hore Ebor. Latin. For J. Gropal and J. Marchant, Rouen. 16^{o}. 1536.

No. 125, p. 47. Prymer of Salisbury use. Latin. For Jac. Cousin, par. of S. Vincent, Rouen (vellum). 1537.

No. 132, p. 49. Prymer of Salisbury use. Latin. For Franc. Regnault of Paris. 8vo. 1538.

lso mentioned as his partner in the colophon to this little book hich is represented in the present volume.

The earliest growth which Mr Bishop traced was a *cursus*, or set f special devotions drawn up on the lines of the canonical hours f prayer and appended to them by devout persons in monastic ommunities, and by others who followed their example, and finally mposed upon the secular clergy. The earliest *cursus* was, as it ppears, that which was framed quite early in the ninth century, n honour of All Saints. This earliest product presently fell off (or as deliberately pruned away) from the fast-growing tree of western evotion in which it presently gave place to others which supplanted . It has left at all events no evidence of its existence in the *Horae* r Prymers with which we are concerned. In the York books and n others of like character—so far, at all events, as the main con-ents or invariable items of the *Horae* are concerned—the memory f All Hallows (conjointly) appears only in the brief Suffrage of he Litany, '*Omnes sancti et sanctae Dei orate pro nobis.*' Of course he simple kalendar and the quatrains of the months did not fail o indicate their annual festival (originally the commemoration of ll Martyrs) on the 1st of November, observed in the Pantheon at Rome in the ninth century, and introduced in due course into the iturgy and the divine service at York as these are prescribed in he Missal (ii. 120–2) and the Breviary (ii. columns 645–59). But when we come to Prymer devotions it is only as late as 1528 hat an *Officium omnium sanctorum* first occurs in print, and this is n an *Enchiridion* or *Orarium*[1] of Salisbury 'use' or character. A long prayer, '*O vos omnes sancti et sanctae*' had appeared in print s early as the Sarum *Horae* of 1494, and in the York *Horae* of 517–18, after the suffrages of St Barbara, the Eleven Thousand Virgins, St Apollonia and St Dorothy.

The fact that "one *cursus* in honour of St Mary, the Mother of God: another in honour of the Holy Cross, and a third in honour f All Saints" existed in the Latin Church about the year 970, as been proved in Mr Bishop's excursus *On the Origin of the*

No. 135, pp. 50, 174–5. Prymer of Salisbury use. English. For Franc. Regnault.

No. 138, pp. 50, 175. Prymer in Englyshe and in Laten. Printer's name not expressly stated; nor merchant's. 8vo. 1538.

No. 139, pp. 51, 175. Prymer in Englishe and in Laten. Imprinted in Rowen.... 8vo. 1538.

No. 197, pp. 68–9. Prymer of Salisbury use. Latin. For Ro. Valentin, bookseller n porch of our Lady, Rouen. 8vo. 1551.

[1] The term '*hoc orarium*' (or '*hoc presens orarium*') occurs in books of Salisbury Hours printed in 1528, 1530, 1533 and 1546, and '*contenta in his horariis* in 1525. See Hoskins, *Prymers*). Even the great Sarum Breviaries of 1516 and 1531 bear as part of their description 'Breviarium seu *horarium domesticum*: sive choro ecclesiastico deserviens' *&c.*—containing of course those canonical hours of divine ervice to the recitation whereof the clergy in holy orders were committed from the ime of their subdiaconate.

Prymer. This was written in answer to an enquiry from the lat Dr Frederic J. Furnivall and printed originally in 1897 for th Early English Text Society as introductory to Part II. of one c Mr Henry Littlehales' works on *The 'Prymer in English*, or Praye Book of the Lay People in the Middle Ages':—books which ar very serviceable to any of us who are interested in the study c the *Horae* in either or both of those languages which were mos commonly read and heard in the churches and oratories of thi land. Mr Littlehales' books are in their measure helpful also t those who may be studying the books of devotion written in th French of olden time. Mr Bishop's essay may now be consulted i his monumental volume of *Liturgica Historica* (Oxford, 1918) pp. 211–37. In it this admirable scholar has bidden us to fin the moving spirit, which gave the first great impulse to such devotions, in the person of a Benedictine monk of independen energy, and one who had been in early manhood indoctrinated in— and imbued with—'the more rigid or fervent monastic teaching o the East, the words of St Basil, the discipline of Pachomius.'

It was then, as we have been thus taught, the later Benedict St Benedict of Aniane, a monk of Gothic extraction, who lived in 751–821, and became a statesman and a courtier, to whom we are to look back as to the originator of this system of devotions. To him we are to attribute first of all the institution of reciting

(1) "**The Fifteen Psalms**" of Degrees, the xv *psalmi [graduum]*, or *psalmi graduales*,

which he denoted by the name of *trina oratio*, the psalms in question being divided into three groups of five psalms apiece, and which appear as one distinctive item in some Prymers. They are not to be found, however, in more than one of the York books known to us nor can they be regarded as an item invariably occurring in the *Horae* or Prymer from the fourteenth (or close of the thirteenth)[1] century onwards. We find, however,—

(2) and (3) The **Seven** (Penitential) **Psalms** with **Litanies**.

These were a devotion with which Benedict of Aniane and his monks were already familiar under the Rule of the Great St Benedict of Nursia, as it was practised at Monte Cassino in the latter half of the eighth century. The Books of Hours provide for their constant repetition by the lay folk, as the Breviary also enjoined them for the clergy. In the next place St Benedict of Aniane is credited, though less directly, with the institution of a constant daily recital of

[1] The Fitzwilliam MS. 47 consists partly of an English *Horae* written cir. 1280–1300.

(4) The **Office** of the **Dead**,

consisting, as we find it in our York Prymer and elsewhere, of Matins (*Dirige*, known as 'the Dirge,' from the first word of its antiphon), with Lauds (*Exultabunt ossa*, and Psalms, *Miserere*, &c.) and Vespers or Evensong of the Dead (*Placebo* with the psalms *Dilexi*, &c.). Originally here as in other instances, the Evensong preceded the Matin Office.

Although the Office of the Dead was not immediately accepted in the year 817 by the abbots whom Benedict of Aniane then met in council, when he had been empowered to regulate among other matters the devotions of their monastic houses, it may be inferred that the complete devotion of the *Officium Mortuorum*, which gained universal establishment in monasteries in or before the second half of the tenth century, had been recommended and in some places introduced early in the ninth century through the influence of the great man's authority and personality. Mr Bishop assures us that the Latin Office of the Dead (which includes the *Placebo*, *Dirige*, &c.) 'originated in the Frankish Church' and that the Verse '*Requiem aeternam*' had been (not improbably) in use in England in private devotions in the eighth century[1].

St Benedict of Aniane had introduced into his own pattern monastery at Inde or Cornelimünster an office in commemoration of All the Saints. This consisted of a special form of Vespers and Lauds, which while it did not obtain a long lease of permanency, but (as we have already stated) fell presently into disuse, requires to be mentioned here: because it set the fashion for framing commemorative services on the lines of the hours of the Divine Office or of the Office of the Dead with its Evensong, Matins, &c.

One of the most noticeable of these imitations (so to call them) was the *cursus* of the Holy Rood, or Hours of the Crucifixion, usually called Hours of the Holy Cross or of the Passion of our Lord. Another, which was closely associated with it, was the devotional course of Hours of the Blessed Virgin. Of these two, the Hours of St Mary came to fill the more important place, and at least from the tenth century onwards, though subject for some time to local variations, retained its elements practically unchanged and unimpaired. Its Psalms, Lessons and Hymns continued from the tenth century to give or maintain for it a liturgical or ritual

[1] E. Bishop, "Spanish Symptoms," *Liturg. Hist.* pp. 189, 190. On Benedict of Aniane's influence with (and under) Lewis the Pious, Charlemagne's son and (A.D. 814–20) successor but previously appointed by him King of the old Gothic kingdom of Aquitaine, see '*Origin of the Prymer*,' *Lit. Hist.* pp. 212–13. H. Bradshaw has told us what prayers a Frankish queen used in the ninth century. See the Early Collection of Canons ('*Hibernensis*'), edited, separately from Bradshaw's 'Collected Papers,' by Dr F. Jenkinson, Camb. 1893, pp. 52, 54.

shape similar to that of the canonical hours, so that it could in its fuller form be appended to that office hour by hour, while a simpler and a shorter form (such as we find in the Prymer), selected from its contents could be read over by lay folk (reading perhaps at least as slowly as the clergy sang their more lengthy psalmody) during the times that lay people could spend in church. Under some circumstances 'Matins of our Lady' and other portions of the Prymer were also read by devout persons in their private chambers and oratories, so far as possible at regular hours.

(5) The Hours of the Holy Cross.

We are not prepared to deal here with the history or contents of the early *cursus* of the Holy Cross which Mr Bishop proves to have been used about A.D. 970. It may suffice for our present purpose to say that it seems to have died out before the period when the Prymer grew into existence. The *cursus* of the Holy Rood is indeed in evidence, there is a suffrage *de S. cruce* at Lauds of the Office of the Blessed Virgin, and such prayers for personal use as '*Crux triumphalis*,' '*O pie crucifixe*' (before the rood), and 'a prayer of the .vij. wordes that our lorde Jesu sayd on the crosse' are provided in other parts of the book of 1536. There is indeed a brief *cursus* or office of Hours of the Cross, and here and there the words '*de cruce*,' in the headline of a page, draw attention to it at one or another of the seven hours, but it has not the characteristics of the offices of earlier origin—psalm and lesson, psalm and lesson—nor is there any 'office-hymn' of the ordinary type provided for the hours. This Office of the Cross is intertwined with the Hours of St Mary:—i.e. Matins with Lauds of the Virgin are followed immediately by Lauds of the Cross, and Prime of the Virgin is followed by Prime of the Cross, and so on. The Office of the Cross is largely metrical, and therefore adapted for remaining in the memory, for its most noticeable feature is '*Patris Sapientia, Veritas Divina*,' a narrative poem in eight stanzas which may with probability be attributed to Egidius (or Gilles), Archbishop of Bourges, who died in 1316, and which is said in one MS. to have, attached to its devout recitation, an indulgence of 300 days' pardon, granted by John XXII (Pope in 1316–34)[1].

One stanza apiece was assigned for (Matins with) Lauds, Prime, Terce, Sext, Nones, Evensong and Compline out of this metrical composition, the 8th stanza being reserved as a 'Recommendation'

[1] Another MS. attributes *Patris Sapientia* to John's own authorship, while a third assigns it to his successor, Benedict XII, 1334–42. Dr Neale liked to think it a twelfth century hymn. J. F. Mone, *Hymni Medii Aevi*, i. 107–8; J. Julian, *Dict. Hymnol.*

t the close of the day. *Patris Sapientia*, thus subdivided, serves or the 'Hours of the Cross,' or of 'the Passion,' in honour of our Lord 'at Matins bound, at Prime reviled': the concluding stanza egins '*Has horas canonicas, cum devotione*,' &c. The whole office orms a short and simple Devotion, the stanza of each separate our having appended to it in every case the orison, 'O Lord Jesu Christ, Son of the Living God, interpose Thy Passion, Cross and Death between Thy judgement and our souls,' &c., introduced in ach case by the ℣. 'We adore Thee, O Christ, and bless Thee.' ℟. 'Because by Thy holy Cross Thou hast redeemed the world.' A brief petition (the 'absolutio,' *Gloriosa passio*) concludes each hour' of the set.

The Hours of the Cross (the Passion of Our Lord) are found in the York Minster MS. xvi. K. 6, cir. 1420[1], and in all the complete copies f the printed editions of the sixteenth century, as well as in Sarum ooks. It is found in the Durham MS. also (*Memoria de Passione Jesu Christi*)[2]. It was presumably somewhat later than the adoption f this memorial office of the Passion, that a similarly constructed ffice,—the Hours of the Compassion of the Blessed Virgin,—was ntroduced. We shall refer to it in a later section, as it is mentioned n the original *tabula* or list of contents of our York Prymer.

In the codicil (14 Mar. 1453–4) to his will John lord Scrope of Masham and Upsal bequeathed to his daughter Alianor "ane Englissh boke of y^e^ Pater Noster glosid, with Matynes of y^e^ Passion" (*Test. Ebor.* ii. 190).

(6) The **Office (or Hours of the Blessed Virgin Mary).**

Although as Mr Dewick pointed out "Mr Edmund Bishop in his earned essay 'On the Origin of the Prymer' (p. xxvi), has not rought forward any mention of the recitation of a *cursus* in honour f St Mary earlier than the tenth century" the recitation of 'offices f all the hours *in honore almae Dei genitricis*' was spoken of by Peter Damian in one of his letters written about 1056. Mr Dewick, owards the end of his laborious and modestly generous life, edited he facsimiles of two eleventh century manuscripts preserved in the British Museum[3] so that we can now read and study the earliest examples of the Hours of the Blessed Virgin preserved in English MSS. One of them came from St Mary's (Nunnaminster), Winchester, he other from Christ Church, Canterbury. Both of them in date are earlier than the First Crusade. They differ from one another

[1] This York MS. xvi. K. 6, is styled by Mr Littlehales 'M.' or '16 G. 5.' the paper icket on the back being indistinctly written and worn.

[2] *Structure of the Durham Prymer*, H. Littlehales (E.E.T.S.) ii. pp. lxxxv–vii.

[3] Facsimiles of *Horae de Beata Maria Virgine*... edited for the Henry Bradshaw Society (large 4^to^) 1902, by Edward Samuel Dewick, M.A., F.S.A.

in some of their component parts: and to some very slight exten even in their selections of psalms, as well as in the assignment c the hymns. They have different collects except for the hour c Nones. They differ also as regards the sources from which thei lessons (three in number in each MS.) are derived. The *prece* however are shown to have been drawn from a common origin, an the offices in which they occur in the two MSS. resemble on another in general structure—being formed in either case 'after th model of the normal services of the hours'—as well as in man details, as Mr Henry Littlehales had already pointed out.

One point which bears on the history of the *Horae* is brough out by Mr Dewick. He notes that while the Service of Our Lad in the Winchester MS. (cir. 1070) appears to have been written fo public or united conventual use, the Canterbury MS. (written about a generation earlier) is evidently adapted for private recitation as was also the office found in the Cottonian MS. Titus D. xxvii a MS. also of the eleventh century,—the office *in honore sancta Mariae* occurring in this MS. (cir. 1034–57)[1] is not however a complete *cursus* for all the canonical hours, but was apparently adapted for private use as time might serve. When we come to place these services in honour of the Virgin which are found in our Breviaries, or that other one, which (with local variations) appears in our Prymers, by the side of the facsimiles or the original MSS of the eleventh century, for the purpose of comparing them together we cannot claim that (e.g.) the Breviary Offices are derived from the Winchester MS., or that the Prymer Office of our Lady is the same as that which is in either of the eleventh century MSS. which have some devotions adapted for personal use. We can go no further than to point to the fact that in the eleventh century private devotion in honour of the Virgin, and likewise the congregational recitation of some office locally prescribed, were both of them going on. To that limited extent the latter was the prototype of the service provided in such Breviaries as *Romanum* and *Sarisburiense* for Matins and Evensong (or other Hours) in the Choir or in some other place (*'in choro, sive extra chorum'*) daily; it was also the forerunner, in some degree, of the 'full service' in commemoration of the Virgin once a week on Saturday, although these may be considered as being more closely related to the annual service provided for some festival such as the Assumption. But to find a parallel in the eleventh century for the Prymer or Lay-folk's Prayer Book, the product of the latter part of the thirteenth and the succeeding centuries, such as is contained in sixteenth century shape in the present volume, we might look rather to those MSS.

[1] E. Bishop, *On the Origins of the Feast of the Conception*, Lit. Hist. p. 239.

hich were framed with a view to private and personal devotion. Ve do not, however, find the resemblance to be a marked one.

The Layman's office, with which as it is seen in the Horae or rymer of the fifteenth and sixteenth centuries we have to do, was mple. So far as we have observed, it was practically invariable ithin each Use, and so far as the influence of each Use extended. evertheless in the case of these more private devotions, no less an in the case of the Divine Office itself in days gone by, there are rtain differences discoverable between Use and Use. The varia- ons between the Hours of York as compared with those of Durham, r again between either or both of these as contrasted with the se of Salisbury, have been tabulated, so far as concerns the fteenth century MSS., by Mr Littlehales in *The Prymer*, part II. Early English Text Society, Original Series No. 109, pp. lv–lx, 897) for the York and Sarum Hours of the Blessed Virgin; and n pp. lx–lxxiv he has done the like for the other principal con- ituent items in the Prymers, while his pp. lxxxv–xc show the tructure of the Durham MS. (B. Mus. Harl. n°. 1804) written bout 1500. In 1888 Mr W. H. James Weale furnished in *The Ecclesiologist* (pp. 1–6) many notes of the differences, in the Matins of *Horae B. Mariae Virginis*, between sundry of the rench diocesan Uses, and likewise those of certain Religious rders, and the Use of Salisbury also. Dr Montague Rhodes James, ow Provost of Eton, has furnished some further information in is *Descriptive Catalogue of MSS. in the Fitzwilliam Museum*, Cambridge, 1895, pp. xxvii–xxix.

The following Table of Differences as between the York and Salisbury *Horae*, in this Office, or *cursus*, which was composed in onour of the Blessed Virgin Mary, and which had taken definite hape in the Prymers of those particular Uses by the end of the hirteenth century if not earlier, was kindly furnished to the resent writer by Dr Henderson in 1891. The additional column elating to the Durham *Horae* is due to Mr Henry Littlehales.

Although the Responds and their Verses to the 3 Lessons at Matins of the Virgin differ from one another in the three Uses, he Lessons themselves, '*Sancta Maria, Virgo virginum...imper- etuum*,' '*Sancta Maria, piarum piissima...peccamina*,' and '*Sancta Dei genitrix que digne meruisti...sine tempore*,' are identical for York, Durham and Salisbury, agreeing in this selection with the iocesan Uses of Amiens, Chalons, Coutances, Langres, Liège, and Rouen, and with the Carmelites and Preaching friars. (*Weale.*) n this selection they differed from the Roman, Benedictine, Cistercian, Paris, Cambrai, Le Mans, Rheims, Tours, and sundry thers, which themselves have been placed by Mr Weale in a ourfold classification as regards the arrangement of lections.

Variations between the *Horae* of York, Durham and Sarum Uses.

Office of the Virgin	York	Durham	Salisbury
Ad Matutinas			
℟. ad i. Lect.	Beata es, Virgo.	Sancta et immaculata.	Sancta et immaculata.
Versus	Ave Maria.	Benedicta.	Benedicta.
℟. ad ii. Lect.	Sancta et immaculata.	Beata es, Virgo.	Beata es, Virgo.
Versus	Benedicta.	Ave Maria.	Ave Maria.
Ad Laudes			
Capitulum	In omnibus.	Beata es, Maria.	Maria virgo, semper laetare.
Ad Antiphonam (ante Orationem 'Concede') ℣.	Domine, exaudi.	(?)	Ostende nobis.
℟.	Et clamor.	(?)	Et salutare.
Ad Primam			
Antiphona	Quando natus.	Sancta Dei genitrix.	O admirabile.
Psalmi	(1) Beatus vir. Ps. i.	(1) Deus in nomine.	(1) Deus in nomine.
	(2) Quare frem. Ps. ii.	(2) Beatus vir.	(2) Laudate Dominum.
	(3) Verba mea. Ps. iij.	(3) Quare frem.	(3) Confitemini Domino.
	(4) Laudate Dominum omnes gentes, Ps. cxvj. Vulg.	(4) Verba mea.	
Ad Tertiam			
Antiphona	Rubum, quem.	Dignare me.	Quando natus.
Ad Sextam			
Antiphona	Germinauit.	Sub tuam.	Rubum, quem.
Ad Nonam			
Antiphona	Ecce Maria genuit.	In Prole mater.	Germinauit.
Ad Vesperas			
Post hymnum, ℣.	Sancta Dei.	Post partum.	Diffusa est.
℟.	Intercede pro nobis.	Dei genitrix.	Propterea.
Ad Completorium			
Post hymnum, ℣.	Ecce ancilla.	Ecce ancilla.	Elegit eam.
℟.	Fiat michi.	Fiat michi.	Et habitare.
Antiphona ad *Nunc dimittis*	Ecce completa sunt.	Ecce completa sunt.	Glorificamus.

The particular triad of lessons found in our English Uses has been noticed by Mr Dewick to occur in the twelfth century sources also :—B. Mus. Add. MS. 21,927 (early in the century), and a

reviary of Monte Avellano. But the two sets of lections which ppear in his eleventh century facsimiles and which begin re-pectively "*Ecce tu pulchra es, amica*" (in the Nunnaminster MS., oyal MS. 2 B. v., cir. 1070) from the Song of Songs[1], and "*Quas itur tibi laudes, sancta Dei genitrix*" from a sermon falsely ascribed St Augustine (in the Ch. Ch. Canterbury MS., Cotton, Tiberius . iii., cir. 1032–50) differ not only from one another, but also from ne twelfth century set which is common likewise to our three nglish Uses of the fifteenth and sixteenth centuries. Thus there some reason for thinking that these Hours came into existence a rudimentary state as early as the twelfth century. The bless-gs prefixed to the three lessons are the same for York as for alisbury, but the same arrangement precisely occurs in none of her numerous French and other Uses tabulated by Weale. In the se of the Durham *Horae*, the benediction for the second lesson not '*Oret mente pia,*' but '*In omni tribulatione*' which shows finity with the Use of Paris, or else with that of Meaux.

The foregoing Table would be sufficient for the purpose of scertaining provisionally whether any copy of a Primer or book *Horae* which comes under the reader's notice belongs to one or nother of these three Uses.

The Matins lections ('*Sancta Maria,*' &c.) mentioned above have ne metrical character of a 'prose.' They may be found in the reviary of Salisbury Use in the Little Office for daily use (by the ergy) *in conventu* (Brev. Sar. ii. 292) from Christmas to Candlemas. may be questioned however whether they are to be found any-here in the *Breviarium Eboracense* or in the '*Officium Parvum*' the Roman Breviary. In his reply to Dr Furnivall's question hether the layman would find his own office *de domina* in the hours our Lady contained in the Breviary which was provided for the ergy in particular, Mr Bishop pointed out that "on referring to Breviary the enquirer must not expect to find" in it the Office of t Mary "exactly the same as that found in the *Prymer*[2]." It was ith special reference to one section of that book, namely the ffice of the Dead, that Mr Bishop declared that "for York the urces seem curiously defective on account especially of the aucity of interesting rubric in the York Breviary; but see vol. i. l. 213[3]." The like observation may be extended and applied with en greater force to the Office of the Blessed Virgin Mary: for, far as we have been able to observe, it is the case that no place given in the York Breviary to the daily little office in her honour,

[1] *Cantica Canticorum*, i. 15; ii. 10, 14:—iii. 6; iv. 11, 12:—vi. 3, 8.
[2] *Liturg. Histor.* p. 236.
[3] *u.s.* p. 232, n. 4. For two other references to York *Exequiae Defunctorum*, see *ev.* ii. 97 and 469.

either as set out at length or even indicated in any abbreviate form or order. No hint is given in any rubric to the effect th: Matins or Evensong or any of the offices *de domina* (exceptin only those which were appointed on her festivals, and that als of the Saturday commemoration or 'full service') was to l said in choir, or chapel, or elsewhere, on any day of the ye whatsoever.

When we come to the *Capitulum* or 'Little Chapter' at th Lauds in the Prymer Office of the Virgin, we find that out the ten Uses compared together by Dr James only two (namel Amiens and Rouen) agree with the York *Horae* in prescribin *'In omnibus requiem'* from *Liber Ecclesiastici* of Ben Sira (xxi 11, 12). This passage is to be found appointed as the Littl Chapter for Vespers and Lauds of the feast of the Assumption i the York Breviary (ii. 477, 484).

The Office of the Blessed Virgin Mary became the most importan of all the courses of devotion outside those of the Canonical Hou collected in the Breviary. Having been in the first instance writte on quires of vellum or parchment, sometimes attached to a *psalteriu* or book of psalms and canticles adapted and arranged for ritual us but in some cases kept separate and known at one period as 'Matins book,' and often provided with additional prayers eithe prescribed by conventual authority, or else chosen perhaps accord ing to the judgement of the owner or the scribe, the Office of S Mary had come to be combined with the Dirge and the rest of th Office of the Dead (including the 'Commendations'), and to hav the Office of the Cross appended to its hours, hour by hour, so tha the two offices—of St Mary and of the Cross—have been sai to be 'intertwined.' The Litany[1], which in early days had bee attached to Psalters, was appended to the intertwined Hours; an likewise the Seven (Penitential) Psalms, which in the Prymer wer prefixed to the Litany, as they are in the Breviary of Salisbury It may have been to show special honour to the Hours of the Virgin or perhaps in consideration of those being in regular daily reques or else in order to follow the precedent exhibited in other books

[1] The general history of the Litany is beyond our scope and is dealt with in othe books. The York Litany of the Prymer is the same as is found in the York Breviary having its special petition for the Archbishop. The list of saints invoked is a sho one. Cuthbert is addressed in the Sarum Prymer, but not Wilfrid, William, c Hilda, who appear in the York book. Guthlac occurs in the Sarum Prymer, but nc in our York book.

[2] The Fifteen (Gradual) Psalms were not so invariably included in the Prymers They are found in one of the MSS. described by Mr Littlehales (York Minster, xv K. 6) but not in the other three. They are not included in our little book of 1536.

In the York Breviary the *septem psalmi* are mentioned incidentally (i. col. 287 but not printed collectively. In the Hereford Breviary (i. p. 262) they are specifie by their first words. Of the "Psalms of the Passion" we shall speak presently.

hat the Hours of St Mary are in the Prymer placed first in order, e. before the rest of the invariable items included in the book. At l events it took its place permanently and prominently in the ooks of Hours, giving its special and predominant title to the *Horae* as a whole, which in common parlance at York as elsehere in England came to be known also as the '*primarium*,' the *primarius liber*,' or 'the Prymer.'

The Office of the Blessed Virgin Mother having thus come to ccupy the most important place in the devotions of this and other ountries,—of course outside those of the altar service of the Missal nd excepting also the Canonical Hours of the Breviary—the hour ervice of St Mary gave to our little York book, and likewise to any similar collections in York, Salisbury, Durham, Paris, Rouen, outances and numerous other "Uses," their distinctive titles of HORAE *beatae Mariae virginis*, secundum usum ecclesiae *Eborasis*" (or "Sarisburiensis," or as the case might be); or of "HORAE . V. MARIAE (&c.) cum multis aliis orationibus."

Many such '*other prayers*' will be found interspersed in groups mong the five or six 'invariable items' which go to make up these ooks known for the sake of brevity as *Horae* or "Prymers." esides those which were thus interlarded, some of the 'other rayers' will be found prefixed to the first office (usually, as in he present book of 1536, with a KALENDAR in prose or in verse r in both: with sometimes an almanack containing miscellaneous nformation, before these introductory prayers) while again some resh accretions and accessions of such other devotions would be nnounced and advertised in the title-pages and colophons in uccessive new editions improved and enlarged, as being '*in fine djectis*,'—added as a supplement at the end of the volume, before r after the *tabula* of its contents.

Among accretions thus gathered in the Prymers attention must e drawn to such as have the form of distinct "Offices" as well as o those which, being composed on the lines of the seven hours of rayer, even aspire to the title of *Horae* in themselves. Among hese a few adopted the names or the positions originally held by ertain 'courses' of prayer which Mr Bishop has shown to have een introduced before the Norman Conquest and after a while to ave been discarded and forgotten.

(i) *Hours of the Holy Ghost*, were known and used in the north f England in the fourteenth century. This we infer from the fact hat a 'psalterium cum psalteriis *Spiritus Sancti*, S. Crucis et . Marie Virginis' is included in 1391 among the 'psalters without glosses' in the inventory of the spendiment or inner library t Durham, in the Treasury in the cloisters under the abbey

Dormitory[1]. Again, in 1438 Alianor Roos of Ingmanthorp b[e]queathed 'unum Primarium de Sancto Spiritu' to Isabella Roos[e]. The Hours of the Holy Ghost appear in the Sarum *Horae* printe[d] by P. Pigouchet for S. Vostre at Paris on vellum in 1498, but n[o] in the York books now surviving.

(ii) *Hours of the Compassion of our Lady.* These 'hours' ar[e] promised in the original table of contents in our York book [of] 1536, where we are told that it contains (after 'an almanack[e] and a kalender' and a collection of private devotions from 'you[r] vprysynge' till 'thou begynnest to praye') three offices which wer[e] often intertwined. These are here called (*a*) 'Matyns of our lad[y] Pryme and houres/with (*b*) the houres of the passyon of ou[r] lorde/and (*c*) the compassyon of our lady.' But when we turn t[o] the text itself we meet with disappointment. The Rouen printe[r] has given (*a*) and (*b*) but has omitted (*c*), the Hours of the Com[-] passion, which ought to have been printed as a supplementar[y] office next to (*b*)—which the book itself usually styles briefly '*de cruce*' in the case of the lesser hours, or '*ad matutinas* (or *vesperas* or *completorium*) *de cruce*' at lauds, &c. We know from other books what the service of 'the Compassion' was, and how it formed, as it were, a third strand, making with the usual office of St Mary and that of the Cross and Passion a threefold cord of offices intertwined. As each hour in the office *de cruce* was centred round a stanza taken from the "*Patris Sapientia*," so the office of the Compassion was constructed principally from the seven verses of one of the metrical compositions which detail the Sorrows of the Virgin Mother foretold by Symeon[3]. The first stanza—here assigned to Lauds of the Compassion begins thus:

'Matris cor virgineum threna totum trivit.'

Our little book of 1536 supplies a quaint series of quatrains in English, e.g. at Lauds: 'How Mary the moder and virgin Visyted Elizabeth wyf of Zachari': *&c.*, under the illustrations which depict (after the picture of Pentecost, for Matins) various mysteries (joyful, sorrowful, or glorious) for each hour, connected with the Mother of

[1] *Catalogi Vett.* p. 38. ('fo. ii°. sum et exurexi' = *Ps.* iii. 5.) Cf. *Account Rolls*, iii. 968.

[2] *Test. Ebor.* ii. 65. A MS. (n°. 258) at Trin. Coll. Camb., of French execution cir. 1440, has Hours of the Holy Ghost as its first item. They occur also in other *Horae*, of Paris, Rouen, Flemish, or Italian provenance, in the library of the same college, n[os]. 269, 275, 285–6, 1086, 1393.

[3] H. A. Daniel gives another poem *de Compassione Mariae*:—'Consolatrix pauperum, coelica regina, Audit captum Filium hora matutina' (*Thesaur. Hymn.* i. 338–9), but neither he nor Mone printed '*Matris cor virgineum*,' which likewise escaped Hoskins when his Index of Rhythms found in the Prymer was made. It is found in Sarum Prymers printed in 1494, 1506, 1523 and 1535–6. The curious reading, or misprint, '*trina† totum trivit*' occurs in 1523, and possibly in other editions not recently or thoroughly examined by us.

r Lord. Some of these have been torn out of the unique copy at ncoln, but the missing pages can hardly have allowed space for y hour of the Compassion to appear on it, although the table of ntents would lead us to expect to find the office or a seventh rt of it in these places, the majority of which remain to dis- point us[1].

(iii) *Horae dulcissimi nominis Jesu.* We are told in a rubric in e fifteenth century York Missal at York Minster (xvi. I. 3.) inted by Dr Henderson (*Missal*, ii. 216) that Robert Hallam, Bp. Salisbury (who met his death prematurely at Gottlieb Castle ring the Council of Constance 4 Sept. 1417) encouraged, by a rdon of 40 days granted from Sherborne Castle, Dorset, 19 July, 11, the mass of the 'honey-sweet' name of Jesus (*melliflui*) as it called in the Fitzwilliam (York) Missal which was written about 70. (Fitzwilliam Museum, Cambridge, MS. 34.) This votive ass was apparently encouraged also at Salisbury by another ishop there, likewise named Robert (Neville) from the same stle, 19th July, 1431, according to the statement in a Sarum issal belonging to Mr J. Meade Falkner[2]. The office for the *ovum*) *festum Nominis Jesu* was printed as a new supplement to e Sarum Breviary in 1493 as H. Bradshaw pointed out. The *Horae dulcissimi nominis Jesu*,' were printed in Salisbury books Hours, in 1503, and cir. 1523 (by P. Kaetz), and later in arshall's Prymer in 1536. They appear also in the York *Horae* 4^to^, 1516 (ff. 190–205), and 1517–18 (ff. cxlii–vj). In these e Evensong of the Holy Name is styled 'Vesperae in veneratione minis Jesu,' editae a devoto Ricardo de Hampole; et comple- rium. fo. cxlvj. '*Salutem mentis*,' &c. Richard Rolle the hermit ed in 1349. Passages which relate to the Name of Jesus, 'swete hony,' occur in his *Prose Treatises* (E.E.T.S. p. 43), or in those of s followers such as Gatryge, Nassington and Hilton (C. Horstman,

[1] We have supplied the Sarum form of the Hours of the Compassion of our Lady the notes to pp. 47, 49, 52, 54, 56, 59 and 62, below.

[2] The identity of the month and day (19th July), suggests the possibility of some nfusion between the dates 1411 and 1431 on the part of the scribe of one of these nuscripts: and possibly between the two Roberts, Hallam and Neville. The ter however may have deliberately chosen to issue his grant on the anniversary his predecessor's grant, and just at the time of year when a notice given would ch the clergy and induce them to use the votive service on or about the 7th of gust, the date which was eventually fixed by authority for the annual feast of Most Holy Name. However, even in 1497 (as the Dean of Wells kindly informs) Abp John Morton ordered the 7th to be observed for the *Transfiguration* roughout his province. Regist. *Stillington*, Wells, ff. 149b. The Bp of London, o was Dean of the Provincial College, transmitted the order to the bishop of lls; *id.* f. 141b. In 1520, Robert Roose, a husbandman at Rudston, near dlington, bequeaths a quarter of barley to buy for the parish church [the services] the feasts of the Transfiguration, Name of Jesus and Visitation. *Test. Ebor.* 116–17.

R. Rolle &c. 1895, i. 106. 'encomium nominis Jesu' ib. ii. pp. 1 186–191).

(iv) *Horae Conceptionis B. Mariae V.* These appear in the Yo Prymer of 1517–18 (fo. 71), and in those of Salisbury printed 1523 (fo. cxxxvj) and 1535–6 (fo. 68 verso). They begin (after th usual *Domine, labia* &c.) with the hymn '*Deus qui cunctum homine de limo terrae creauit: et ad similitudinem suam propriam formaui* &c., one stanza for each hour.

(v) *Officium sanctissimae Trinitatis,* as also

(vi) *Officium de Omnibus Sanctis,*

(vii) *Horae de Sacramento* [*altaris*], and

(viii) *Horae die Sabbati de B. V. Maria,* are prefixed to th Prymer called 'Enchiridion' or 'Orarium' printed on vellum b (Jolande Bonhomme) the widow of Thielman Kerver, for Alan Plomier (Paris) in 1528, for use in England. These do no belong specifically to York, but yet it seems desirable to mentio them in the present connexion in order to render our list of suc 'Offices' and 'Hours' as complete as we can make it. The reade will find that 'other prayers' with the like intention to the office just named, but cast in a different mould, do appear in the page of our book and are named in its Contents. It may help the studen also to understand the somewhat perplexing distinction between th sundry Offices or Hours of the Virgin if we refer him to the accoun given by Mr Edgar Hoskins on a page of his *Prymers* (p. 106 which being in small type is perhaps too apt to be overlooked.

In order to draw attention to these 'Hours' and 'Offices,' whic may claim to be formed on the lines of the Canonical Hours, bu which are not found in every Prymer, and thinking it best to dea with them immediately after the invariable items the Hours o St Mary and of the Cross, we have deferred our mention of on item which occurs in all the Prymers.

(7) The Commendations.

This is the name given to the long psalm, *Beati immaculat* (Ps. 118 in the Latin Vulgate = cxix. in the Hebrew division recited with a concluding orison as supplementary to the Dirge Testators who gave full directions as to prayers to be made fo them after their death sometimes specified the Commendations, a well as *Placebo, Dirige,* mass of *Requiem,* &c.: for example, John Barnyngton, Treasurer of the Minster in 1457[1]; W. Boston o Newark, chaplain, who in 1466 prescribed the saying of Commen dations daily[2], as in 1501 J. Holme of Aldborough in Holderness[3]

[1] *Testamenta Ebor.* ii. 204–5. [2] *id.* 283. [3] *Northern Wills,* II. 77

n 1506 Edward, lord Hastings and Hungerford, desired these salms to be recited every week[1]. In the careful directions[2] left by ir W. Bulmer for the master of St Elen's Chapel in Wilton, and r the priests his Brethren, as well as for the Beadmen in 1531, ne master is required to say 'two tymes in the weik, *Placebo* and *erige* with the Commendacions for all Christen saulls'; also to ach the 'beidmen thar *De Profundis* and the Psalme *Miserere*,' nd until such time as they can repeat it newly admitted men are o say 'ther *Pater Noster*, ther *Ave* and *Creid* with the Salter of ur Lady. Each brother is also to say dailye Salter of our Blissid ady with the Salter of our Lord' either in chapel or in the fields r wheresoever they shall be. All these items are contained in our ttle book of 1536. So also is the metrical antiphon *Salue Regina*, hich the priest, after his Evensong in chapel was to say with 'one umble, laudable voce,' with a brother to help him, and then to ecite the psalm *De profundis*.

The 'Psalter of our Lady' here prescribed was a common devotion f 'poor men' as appears in the wills of T. White of Beverley, lothier, 1453[3], and of Sir John Scrope, Lord Scrope of Masham nd Upsal in 1451, who provided 24 of these mourners with new osaries of wooden beads to tell while they recited this devotion, n which account no torches were to be held by them[4]. Being a ubstitute for the 150 Psalms of the *Psalterium Daviticum*, this psalter' consisted of 150 repetitions of the *Ave* or Salutation of he Blessed Virgin, for 'telling' which 150 beads '*numeralia*' or *precularia*' were provided. At regular intervals on the string, e. after each decad of 10 beads, a larger one was introduced to ndicate that the Lord's Prayer was then to be recited once. It vas repeated after each set of 10 Salutations, so that there were 5 Paters said in all. These 15 larger beads in some sets (or pairs' of beads, as they were called) were made of some different naterial, and were sometimes gilded or otherwise specially orna- nented and distinguished. They gave to the 'pair of beads' (*par precum*, or *par precularium*) their other special name of 'a pair of *paternosters*.' When all these beads (large and small) had been passed through the hand, and all the *Paters* and *Aves* had been duly said, a *Credo* was repeated to conclude the 'psalter.' The proper

[1] *Northern Wills*, II. 75.

[2] *Test. Ebor.* v. 313–15.

[3] *id.* ii. 167[2], *id.* 186; on p. 188 the first date 'Mcccc. qua*dra*gesimo primo' must e an error, the regnal year being 29[0] Hen. VI, 1451.

[4] Much information about the strings of beads and the 'Psalter of our Lady' is iven in D. Rock's *Church of our Fathers*, iii. 266–274, Hart and Frere's edition, 903 (in which Dr Rock's unfortunate mistake about *beltidum* is corrected). See also he indexes to *Ripon Chapter Acts* and *Durham Account Rolls*. Whether the beads ere used in reciting "the Psalter of our Lord," and what that devotion consisted n the present writer has not learnt.

place for the Creed could be indicated by the clasp (or knot) of t
string with or without a crucifix or *agnus Dei* or some other pendan

The beads (or prayer)[1] of this devout exercise of the unlearned, '
'simply lettered,' could be said (as it were for one nocturn at eac
revolution of them) on a string one-third of the full length, c
even on the fingers of the hand. It was however one of the longe
'pairs' or sets which, as his 'best bedes,' T. Thomson, alderma
of Hull, bequeathed in 1540 to his daughter Agnes on her mother
death—a set with the full complement. They were 'of silver an
gilte, contenynge in nombre vij score and x, besides the gawdes
[which would be presumably at least 15 in number], making (larg
and small) together 165, or sufficient for a full psalter of our Lad
In 1551 Elizabeth Lord, of York, formerly prioress of Wilberfoss
left to her cousin Mabell, wife of H. Wilson in Kendal, 'a par c
corall beades with silver gawdes[3].' Chaucer's Prioress bare abou
her arm 'of small coral...a peire of bedes gaudid al with *grene*
(*Tales*, li. 158–9.)

It seems likely enough that after giving special decoration t
the string of beads and making the necklace in itself beautiful
and a joy to the possessor, if not even sometimes censured, as too
worldly and too gaudy, by the severely critical, the larger and
more highly ornamented beads and pendant served also some
other purpose apart from reminding the user to repeat the *Pater
noster* (or the *Credo*). While the word '*Ave*' is far the most
frequently recurring salutation in our little Prymer, and '*Salve*'
comes comparatively seldom, we find among the 'other prayers' a
devotion in metre recounting the 'five corporal joys' of the Blessed
virgin[4],' each brief stanza beginning with the word "Gaude"; and

[1] Dr Skeat instructs us to distinguish from the word *bid*, to command (derived
from A.S. *béodan*) a word in ordinary use, the similarly written word *bid*, to say
prayers (derived from A.S. *biddan*, to pray, with which 'beg' and 'bede' or 'bead'
are connected, and which has become nearly obsolete, surviving only in "*bidding-
prayer*" and in to *bid beads* (pray prayers). 'Bead,' originally = a prayer, came to
be transferred to the 'perforated ball for counting prayers.'

[2] *Test. Ebor.* vi. p. 97. In 1551 Lady Isabel Johnson leaves 'a pare of beades of
stones and goldsmyth warke.' *id.* vi. 298. In 1401 Isabella Percy ('Persay') of
York left 'one par bedys' of amber (with *unum librum de S. Spiritu*), two of coral
and *j. Primarium.* id. i. 271.

[3] The Middle-English word '*gaud*' a show, ornament, comes from the Latin
gaudium, *gaudere*, which gives us also the words 'joy,' 'enjoy,' 'rejoice' and
'jewel.' This last was latinized *jocale* (as if it had to do with *jocus*, a word etymo-
logically distinct and having its connexion with 'jocular,' 'juggler,' and 'jeopardy'
—which indicated the hazard in the even chances of a *jeu parti*). '*Gaud*' has
given us the derivative '*gaudy*.' (W. W. Skeat.)

[4] These remind us of a song or carol which lingered on in the Seven Dials
literature in the youth of the generation now passing away. It referred to "the first
good joy that Mary had"—and so forth—and continued in vogue late enough for
the musical revivalist to rescue it from oblivion. For the 5 'corporal' and 7 'spiritual
joys of the Blessed Virgin Mary,' see pp. 63, 64, below.

hen 'another, of the (five) spiritual joys' (*alia gaudia beatissimae Mariae*), each likewise beginning with its "Gaude." We are inclined to wonder whether some devout mother may not have destrung her little beads (sometimes apparently bequeathed loose in a box) for her daughter in sets of five.

The Psalms of the Passion, ten in number, are those which begin with '*Deus, Deus meus, respice*' (Ps. 21, *Vulg.* = xxii., Hebrew division) the first verse of which was on our Saviour's lips when He was crucified. They go on consecutively to the 30th Psalm (=xxxi. Hebr.) '*In Te, Domine speravi,*' which contains, in verse 6, another of His last (Seven) Words upon the Cross, '*In manus tuas commendo Spiritum.*' 'The psalmes of the passyon' are in our little book, next after the Office of the Dead and the Commendations. They are followed by the *cento* of psalm verses known as St Jerome's Psalter. Those of the Passion are found in the fifteenth-century MSS. of the York *Horae* as well as in many MSS. and printed Primers of other Uses.

We cannot give space to any detailed account of the rest of the '*other prayers*,' the *multae aliae orationes* to which the printer, Nicolas Le Roux, referred in his colophon of 1536; but notes to some of them are appended to our text in the places where they occur.

We have treated the history and genesis of the "Prymer" as being identical with that of the "*Horae*," not only as a matter of historical inference and induction, but also because we have become more and more convinced, from the study of wills and other old time literature, that long before 1536 the same books of devotion as were named *Horae* (or "Horae B. Mariae Virginis") in Latin, were also called *primaria* or "*libri primarii*" or "*primarii libri*" in the Latin of those days; i.e. from the fourteenth century onwards. We find further that about the same time the peculiarly English word "Prymer[1]" (variously spelt 'premar,' 'primere,' 'prymmer,' etc.) first comes into notice in our language.

Although something might be said on the score of convenience if we chose to apply the word Primer or Prymer to such books

[1] Henry Bradshaw pointed out that "it must be remembered that *Primarium* was a peculiarly Anglican name" when writing just before he died *Half a Century of Notes* for Mr Falconer Madan in 1886. In support of this it may be enough to note (1) that Du Cange in his researches for the great Glossary of what Bradshaw playfully called "Middling and Infamous Latinity" never notices the word; (2) the Elizabethan compiler of a rhyming dictionary, *Manipulus Vocabulorum*, Peter Levins in 1570 admits the word '*Primare*' as an English substantive noun (rhyming with '*care*,' '*hare*,' '*altare*,' '*vicare*,' and so forth) and latins it (*not* primarium, but) '*horarium*,' meaning a book of devotional hours, though Dr H. B. Wheatley in his Index gives it the meaning of 'an hour-glass' (E.E.T.S., 1867, pp. 28, 324),—questionably, as we think. (3) J. Palsgrave, chaplain to Henry VIII, and tutor to the Princess Mary, in his French and English Dictionary in 1530, gives '*Unes heures*' as the French equivalent to 'a primer or a mattyns boke.' (p. 183.)

only as contain prayers and rubrics in the English language, whi
applying the name '*Horae*' to those in Latin, we find it almo
impossible to draw the line decisively, the more so in the case
other Uses, for one and the same book was sometimes called 'Th
prymmer of Salisburi use' on one page and '*Hore* B. V. Mar
secundum vsum eccl. Sar.' on another. We have decided on the
wider grounds to apply the word 'Prymer' indiscriminately. W
ought, however, to record the fact that we have not found a sing
instance where on title-page or colophon any of the very few com
plete copies of '*Horae Ecclesiae Eboracensis*' which remain wit
those pages entire has been called '*primarium*' by the printe
The MSS., as is usual with old service-books written by hand, hav
not any original title. Notwithstanding this, so soon as we rea
carefully the Yorkshire and other Northern Wills and Inventorie
which have been edited in such profusion for the Society, we fin
abundant proof that the words '*primarium*' and '*primer*' (in variou
spellings) were in common use among the lay-folk, and were use
also by those of the clergy who drew up wills from their lips or wh
were themselves testators. The will of a Lincolnshire lady is indee
the earliest of all which have been brought to light, containin
such bequests as 'to my husband (Sir Edmund Bacon) a pair c
paternosters; to Sir John la Ware, my brother, unum *primariu*
which was once my sister Margaret's; also, to my sister aforesaic
unum tressour cum *primario meo*,' in 1323[1]. However, in 1378 w
read in the will of lady Margaret de Eure of Wilton Castle 'Iten
Radulpho de Eure unum primarium magnum.'

In 1395 there was a '*primarium cum suffragiis*' among book
stored in the novices' common aumbry in Durham cloister. I
May 1402, Constantia, lady of Skelton in Cleveland, leaves t
Elizabeth, wife of Edmund Hastyng, 'my best book of Matins o
our Lady and a pair of beads (par numeralium) of gold,' while i
August of the same year Sir J. Depeden, knt., bequeaths to Joan
wife of W. Beckwith '.j. primarium magnum, cum litteris illumi
natis.' In 1420 we come across a will in English: Matilda, lady
of Dalden, wife to Sir William del Bowes, leaving to her god
daughter 'j romance boke is †called y^e^ gospelles,' and after othe
interesting gifts of her books, 'y^e^ boke with y^e^ knotts' and 'Trys
tram' she wills '*j. blak primar*' to her daughter Elizabeth. Passing
over other gifts of '*primaria*,' we must quote from the codicil in
English to the will of dame Margaret, late the wife of my lord Sir

[1] A. Gibbons, *Early Lincolnshire Wills*, p. 3. A few years before (in 1319 or 1320)
Margerie de Orioll bequeathed among her earthly treasures 'my Matyns de Notre
Dame which were my sister Johan's,' as well as a piece of the true cross, a pin of
ivory which belonged to St Thomas of Canterbury, and my little book of Matyns
and Common of Saints; *u. s.* p. 4 (8vo. Lincoln, 1888).

ohn Zouch, knt., late of Kirtlyngton, 'I bequeath to Elizabeth haworth [born Bowett of Ripingale], daughter to Elizabeth my aughter, my best Primer, a Franssh boke, a devise of gold,' &c. 1445). About 1450–51, Hawisia Aske of York had as many as five *rimaria* to dispose of in her will, some of which had descended as eepsakes or heirlooms from previous generations. In 1458 J. Dantre of York left his Bonaventura and a book of devotions which ad been his father's; to daughter Eustachia, the 'optimum primarium quod fuit matris sue': to Isabella, 'i. paruum Primarium.' Also he left a pair of bedes of coral, fifty in number, with gilt audes, 'to my dear most Blessed Saint Richard Scrope, to help is canonization, which may God of His great favour grant!' In 467 Peter Ardern wills 'to Dame Kateryn my wife, myn oune laily Prymer,' &c. In the inventory of goods of J. Colan of York, oldsmith, a 'premarium' was priced 6*d.*, a 'par precularium de le eitt' (jet beads) at 2*d.*, and two old books, 2*d.* In 1498, Anne ady Scrope of Harlyng leaves to her godson Lord Suffolk 'a Premer vhiche Kynge Edwarde gauffe me;...to dame Blakeney, my white ooke of Prayers;...to my god-doughter, Anne Fitzwater, a Premer lasped with silver and gylte for a remembraunce to pray for me.' n 1507–8, dame Jane Stapilton of Wighill left to her 'son John Warde...a Prymor whiche is called my Bretare boke, if he lif after me.' In 1508, J. Petty, Lord Mayor of York, left 'to the vicar of Onsyngowre a Primer lomned with gold and a pare of Castilion oedes.' In 1509–10, W. Amyas of Horbury gen., 'I will that xijd. shal be disposed for the soule of hym that aght (owned) a Primer that I fande.' In 1513–14, Elizabeth, lady Scrope of Upsall and Masham [born Neville]: 'to lady Lucye my suster, my boke that is a Premer & a Sawter; which boke I had of the gifte of the most excellent princesse [Margaret Beaufort], King Henry the Seventhis mother.' And, to quote but one more extract out of some scores which we have noted, on Oct. 22, 1522, W. Rede, 'merchaunte, of the cittie of Yorke' says in his will, 'I wit [i.e. devise] to my broder, Cristofer Red, the howse which my fader dwelt in, in Baxtergate, and the oest Primer the which was my uncle Sir Henry Wiott' (his book).

That the word 'Prymer' or 'Primer' and its Latin equivalents are derived from the Latin word for 'first' seems certain. But it has been a matter in dispute whether it owes its origin immediately (*a*) to *prima* (hora), the hour of prime, or to (*b*) the adjective *primarius* (liber), with its correlative neuter noun *primarium*. The question has been discussed by Dr Frederic J. Furnivall, by Mr Littlehales and others, and the materials for forming an opinion have been set out in full in a long and interesting article on the words Prime and Primer in the great *Oxford English Dictionary* which owed its origin in a measure to Dr Furnivall's

enthusiastic efforts and which Sir James Murray with marvellou skill and patience carried through almost to its completion. TH assistance given by Mr Littlehales with reference to this article i particular has been duly acknowledged. The question has not bee judicially settled but seems to be left by these authorities so tha readers may draw their own conclusions. The writer of this Intro duction readily grants that there may be no reason *à priori* wh the word Primer should not have come from the Hour of Prim contained (somewhere) in the books called 'Horae' if it shoul appear that the book was most usually taken up for use at 'prim of the day.' He ventures, however, to point out that evidenc for such having been the fact is hardly to be found. Further tha he does not recollect seeing such a word as 'prime-book,' whereas '*matyns*-book' is fairly common. Again where the phrase 'prym and the hours' has been rather freely cited (e.g. in the index t Hoskins' *Primers* we find, on turning to the title-pages themselves and the other passages indicated, that the phrase actually used i '*Matins with* prime and the hours.' Persons may have existed who spoke of 'my prime-book,' or my 'book for prime': but, that they ever did so, has not, he believes, been shown. For this and other reasons he has been led to favour the opinion (*b*) which supposes that the names 'Prymer' and '*Primarium*' arose from one thinking of a particular book as his or her '*best* book'—'liber *primarius*' as contrasted with '*secundarius*[1].'

"What is 'my best book'?" My first and best?

In days when even the bookish clerk of Oxenford could dream of no more than 'twenty bokes, clad in blak or reed,' and when noble ladies had acquired in a lifetime hardly half a dozen books that they could call their own or leave as keepsakes to their friends, what would be their meaning in speaking of 'my *best* book'? 'my *liber primarius*' ('meum primarium optimum' when the word *Prymer* had 'come to stay')? In early Victorian times, our *best book* would probably be a well-bound prayer-book, or Bible,—or in some families a book such as a mother or sister took to mass or vespers, richly bound and brightly gilded and with one or more pictures of wondrous interest. In the earliest days of all, there might be a book such as Alfred coveted, a book of verses, with noticeable quaint initial letters; and his step-mother Judith, daughter of Charles the Bald, had (doubtless) one or more il-

[1] The will of Henry Markett of York, merchant, 29 Oct. 1443, contains among bequests: to Henry, son of W. Gaunte, merchant 'meum Primarium *secundarium*': to Christopher Bothe 'daggarium meum *secundarium*.' *Test. Ebor.* ii. 88. In 1458 J. Tidman, chaplain, to be interred in the chancel of the Chantry of SS. Nicholas and Katharine in All Hallows, Northstrete, leaves *j. librum secundarium* vocatum vnum Portatyve (a handy breviary) to James Philipp, clerk, on condition that he proceeds to priest's order. (*id.* ii. 213.)

minated psalters also. In mediaeval England, for many successive enerations, psalters with canticles and with a litany and prayers ould be the best book in a household that had books at all. Some naller book of religion, a few quires containing prayers would be ie second best: in later times a 'book of romance' would be easured, but in a religious age it would not be (or be thought of s being) the 'best' and primary book. Chaucer's Oxford clerk, if ir question were put to him, might cast a wistful eye towards his *ristotelis liber de Animalibus* or *Moralium* or *Metaphysicorum* in d, but he would scarcely hesitate to make answer that (while the nest book might be the noble antiphoner, or 'coucher,' laid open r the singers), still the best book in his own possession was that reviary which the good old priest his godfather had bequeathed o him. And he bethinks him that he will leave it at his death to ie chantry for souls, as he has no *optimum animal* to give as mortuary fee, nor any best or second best sword (gladium rimarium et secundarium), such as laymen have to leave. Yet, fter all (primus means *first* as well as *best*): was not my first book f all the best book too? The book which my mother showed ie carefully, and taught me not to spoil it: the wonderful book ith large pretty letters here and there from which she taught me bece and '& *per se*,' and, in a little time, to read. She promised ie that if I was her good boy I should some day have it for my wn, when she had done with it, or I might have a new one like it, erhaps, when her ship came home from Tartary. It was the Hours of our Lady, and we found *Pater* and *Ave* somewhere in it, nd my *Credo*, and St Edmund's prayer, and *Gaude* and *Benedicta*, nd *Miserere*, *Maria*, and *Magnificat*. Father John found us little z for Zaccheus,' somewhere, and told me he was very small like ie. There were red Christ-crosses on almost every page—dozens f them on one; and, I think, on the cover were five bosses for His Vounds[1]. It certainly had the Hours of our Lady in it, much like hose which I have said since the Bishop, when I was ordained an colyte, charged me to recite every day[2], and to pray for him and say ie psalm and suffrage which he named. It was certainly, in every

[1] The writer does not feel certain about the age of this style of binding, whether was as old as Chaucer's time (cir. 1386). For the 'five paraffys grete, & stoute, olyd *in* rose red' on the boards of the book 'that men callyt*h* an abece,' brought o him at school to teach him his alphabet, see the ABC Poem on the Passion, in .E.T.S. vol. O.S. 15 (Political Poems, &c.), 1866, p. 271.

[2] For the charge to the minor orders to recite '*Horas B. Virginis quotidie*:—*et quod ent pro eo*; *aliquid certum imponendo*,' see the thirteenth century Pontifical, now at ambridge, which about 1510 became the property of Abp Chr. Bainbridge. *York ontifical*, p. 13. Subdeacons were to say the '*horas canonicas*'; Deacons, '*aliqua alteria*,' and Priests the Psalm 'Ad Te, Domine, levavi,' as an act of daily enitence, or else the Suffrage of the Trinity, or that of the Cross, or of St Mary. *d.* pp. 15, 33, 41.)

way, our best book when I was a child at home. There was onl one other, two quires of paper sewed in a scrap my mother foun The small children now, those little clergeons whom I hear connin their ABC in the song-school as I pass, and who hope to becom grammar boys in time at Merton, learn to bless themselves befor they find their letters and *Pater* and *Ave* there, as I learnt to d at home. They are proud to call the little book they learn from '*my prymer*[1]'—(or so much of it as they remember), though it i soiled and has lost several pieces, but the master can contrive t teach from it.

Thus we venture to imagine the line of the Clerk's thoughts an reminiscences, and to suggest that he still held that the Prayer book of his home was worthy of the premier place in the world' library.

As the art of illumination advanced, the Book of Hours continue for centuries to be the best book in the noble lady's bower. Sh could take it with her to the church, or find it ready in he pew[2]. The prymer was the finest and most precious book and th most serviceable for devotion which the chamberlain could plac on the cushion which he set ready in oratory or chamber fo his lord[3]. Generally speaking, in the end of the fourteenth and in th fifteenth century, and even after the use of printing had come in, th *Horae* was the best book that a lay person of either sex could have, o hope to see or handle at close quarters, or to look on as his or he own. As the art of illumination advanced, and even afterwards when printing came in, books of religion were among the most numerous and important of the books produced. The Prymer continued to b the first, as well as the fittest, book of Religion within the lay man's reach. It was also the most attractive to his children, and the handiest and likeliest for them to be taught to read in. In due time, grounded upon this early instruction from the pages of the *Horae*, one of these boys may become a clerk, and rise to priesthood and his father may leave this Prymer to him as a reminder to say mass for the welfare of his soul, and for his kinsfolk. Its fine letters its illuminations and miniatures, and latterly the wood-engraved letters which embellished it and the pictures which illustrated the

[1] Skeat's Chaucer (*The Prioresses Tale*), li. (65).

[2] On book-rests in mediæval pews, see Howard and Crossley's *English Church Woodwork*, p. 300, with illustrations.

[3] Some indeed might have a missal or even a portative breviary, but these (at least in the earlier days when the word 'Prymer' took its origin) were in their way almost as exceptional persons as the learned Sir Thomas More was in a later century. If some of those who read on in their mass-books, or turned the pages, were perhaps sufficiently lettered to have been ordained themselves, nevertheless, he or any layman using a mass-book or a portos, was so far taking something of a clerkly part, and was using a book, at all events, which belonged to the church rather than to the homes of the lay people.

xt, as well as the binding in gay coloured or rich covers, with laspis silver and gilt,' made it a joy for young and old.

The *Horae*, like the Psalters in the first days of English learning, ere found to be most serviceable for children's earliest lessons. hey picked out letters in them and various forms of words for heir soul's health. At times the maker of such a book had a pecial thought of such beginners. The sign of the cross, ✠, with he letters of the alphabet following it in their order ('the cris-cross' ow), was printed at Paris in an 8vo Prymer of Salisbury Use, for . Byrckman, London, in 1514. It was specifically intended '*pro ueris*,' and to involve no turning for cross reference ('*totaliter ad ngum, sine require*') as stated on the title-page. Some other litions followed, but the earliest extant Prymers of York Use to ive the alphabet as a whole are those of the time of Philip and lary. Some contain the Graces at Dinner and Supper, and the esponses sufficient to help a lad or a man to serve or 'answer Priest at Mass.' In the meanwhile in 1545, four months before he death of Archbishop Lee, the King's Prymer in Latin, and also n English was put forth by royal authority, with an injunction harging all schoolmasters and bringers up of young beginners to each to children this Prymer or Book of Prayers, "next after their .B.C. *now by us also set furthe*." This 'A.B.C.' put forth by uthority, was also a book of religion as Henry Bradshaw showed, ontaining as it did, besides the alphabets and syllabary, *Pater*, *Ave*, Creed and Ten Commandments (in both languages),—the ong Graces somewhat shortened,—and instruction for a child 'to lelp a priest to sing' his mass. The first page of such an A.B.C. vith the ✠, the alphabets, and syllables, 'In the Name of the Father' to the end of the Lord's Prayer (but stopping short of the *Ave*) from the English version may be traced, letter for letter, and often line by line, from the earliest known edition[1], edited in acsimile by Evelyn Shuckburgh in 1889, through the Horn-books eproduced in great profusion by Mr Tuer, right on to the 'British Battledore' of early Georgian times[2], after which the spelling-ooks gained the field. But these books from the time of Henry VIII nd Dr Colet were called 'the A.B.C.' and not 'the Primer.' The present writer ventures to suggest a doubt whether anyone alled these little A.B.C. books of the alphabet *plus* a very few levotions and helps for 'young beginners,' a *primer*, before the Restoration. The word was used indeed in a figurative sense by

[1] This '*ABC*,' cir. 1538, and W. Powell's, 1547, have the *Ave* (Lat. and Engl.), Day's edition, 1553, omits it.

[2] The *Horn-book* of Charles II re-appeared, line by line, and letter for letter, in he *British Battledore*, cir. 1750–75. See Mr Tuer's *Hist. of the Horn-Book* (1897), p. 170, 304 (cuts 94, 131).

Quarles in 1640. But John Bunyan when writing his 'Book f Boys and Girls' (1686)[1] distinguished the Primer from the Hor book, as well as from the Psalter of his day. Although the authori which put them forth was Anglican the books known as 'T Primer' to which by circumstances Bunyan himself, in earlier li and his readers young and old, in 1686, were limited, and wou have to learn to read in, were little volumes such as those of 158 which Mr Hoskins has set forth the 'contents' in his *Pryme* (pp. 301–6). In structure they are singularly like the thin Yo *Horae* of Queen Mary's reign, and while they have the alphab and numerous graces as 'the A.B.C.' of 1538, &c., and also the Mari *Horae* or Prymers had, they are not restricted to the contents the books of Religious Instruction (reformed or unreformed) pu forth by authority under the title of 'the A.B.C. in [Latin an Englysshe,' cir. 1538–1605, nor those abecees issued und Bp Bedel's care in Dublin in the reign of Charles I, or even t issue further protestantised, but still a book of brief contents, i 1652 under the Commonwealth. The 'Primer' of the seventeent century issued while episcopacy remained established, and reissue about 1670–85, was still a sister (though an estranged sister) of th sixteenth century *Horae* or Prymer in Latin and in English, f though it was now entirely in English it retained a vestige of certai of the Hours, not indeed the 'Hours of St Mary' which had given th older books their name, but the Order of Morning and Evenin Prayer, besides the Litany, in the books printed cir. 1670, and 168

Something more remains to be added concerning the variation of the English 'Uses.'

Mr Bishop observed that "the spread of 'devotional' practices i as a general, if not universal rule, from the religious orders to th clergy," the Black Canons being the means by which such practice passed from the monasteries "to the cathedral and collegiat churches, and the secular clergy at large."

What was at first a devout and pious act of supererogation cam sooner or later to be imposed by authority as part of the dail duty of the secular clergy. In the case of the *Officium Beata Mariae cotidianum* (the *Officium Parvum*) we find that its recita tion was made obligatory on the secular clergy. In the latest year of the eleventh century the Council of Clermont and the preachin of the First Crusade, with its enthusiasm and its spirit of comrade ship, did much to establish and diffuse the *cultus* of the Virgi Mother, and the veneration of the Holy Cross throughout th

[1] 'Nor let *them* fall under Discouragement,
Who at their Horn-book stick, and time hath spent
Upon that A, B, C, while others do
Into their Primer or their Psalter go.' (J. Bunyan, 1686.)

estern Church. It seems highly probable that nearer home the fluence of St Osmund at Old Sarum (1078–99) may have tended the same direction. At all events the obligation to recite the ittle Office' daily was laid upon the secular clergy at that time. he laity were stirred by hymns and anthems and devotions in e days of the crusades, and they carried the clergy with them, in more recent experience of war time, the hymns, hardly less an our National Anthem and sundry patriotic songs, have done eir part in strengthening the sense of comradeship at home, as ell as in the zone of active military service. From natural and actically inevitable causes, variations have arisen in (so to call em) the texts and versions of those songs which have been in mmon use. And so it was in earlier centuries. If our National nthem has been subjected to some variation, although it has en in print for several generations, it is not a matter of surprise us to find that the order of the Hours of the Blessed Virgin in e course of its wide diffusion should have been subject to con-derable divergence and that it developed variations in different es and in separated localities. Local variations arose as to the der in which people recited certain pieces—such as anthems, d versicles or responses, and even psalms and lessons which mbined with the hymns and collects to make up the daily Office the Blessed Virgin. As in the Church of England in the choir rvices of to-day, the hymns which are sung by custom, or the thems which are sung according to the rubric, after the collects Evensong, vary from place to place, so that, while one anthem is ing sung at York, a second one is being sung at Durham, a third may be) at Salisbury, and there may be many other variations quires or in parish churches: so in the sixteenth century d earlier, there was a difference noticeable in those ancient ildings respectively, between (for example) the particular versicle d response appointed to follow the prescribed hymn in the office St Mary. If a Yorkshire layman took his Prymer to the Minster d read therein his vespers in that office, he would read in it the rse *Sancta Dei genitrix,* and its ℟. *Intercede pro nobis* after the mn *Ave, maris stella,* before the antiphon to *Magnificat,* in tin, or else a translation in his north country version if he were fortunate as to have a York prymer in English. Meanwhile his other or sister perchance at Salisbury would be reading in their rum *Horae* of our Lady the verse *Diffusa est gracia in labiis is.* ℟. *Propterea benedixit te Deus in eternum.* And in the con-ntual church at Durham[1] might be heard at this point a third

[1] See *Structure of the Durham Prymer* (B. Mus. Harl. MS. no. 1804). Littlehales, E.E.T.S. 109. *The Prymer or Lay Folks' Prayer Book,* II. p. lxxxvii 97).

variety, ℣. *Post partum virgo inuiolata permansisti.* ℣. *Dei genit*
intercede pro nobis, while the hymn and the canticle would be
same in all three places[1].

For the Lay people's Prayer-book had developed local u
precisely as the Breviary of the Clergy and of the Church H
done so in the canonical office. The scribes of the MSS. in th
day transmitted them, and the printers helped to perpetuate t
local differences. The points of difference might be in themsel
of comparatively small extent, and the divergences of no vi
importance in themselves, but people must have cherished t
prymers bequeathed to them by their friends and endeared perh
by the recollection of the donor's use of them in earlier da
North country wills of the fifteenth and sixteenth centuries te
with such bequests, as those of Constance, lady of Skelton
Cleveland, or of Sir J. Depeden, in 1402. In 1430 Ralph Adirl
of Colwik Nowers (Notts), esquire, leaves to Thomas Slore 'a lo
coffer bound with iron and my red prymer; also to W. de Cornw
a red psalter to pray for my soul: in 1440, lady Aleisa Myton lea
to Alice Thwaits a prymer with gilt clasps (*signaculis*)[2]; in 14
Mr J. Carleton junior, LL.D., advocate of the Court of York, '
Ro. Smeton a psalter which he has long wished for; and to his s
James my little prymer.' In 1446 Matilda de York, countess
Cambridge, bequeathed to her cousin Beatrice Watirton 'a gold cr
which aforetime was my mothers, and my green *Primarium*:

[1] We are speaking of course of the *Horae* in the hands of the Laity. What lo
difference there was between the longer and more elaborate service used in Salisb
Choir, as printed in the Sarum Breviary and that which may have been used by
clergy at York is at present unknown to us, since the York Breviary (though
prescribes the weekly commemoration *de domina*, i. 674–90) does not appear to h
included or mentioned the Daily Office of the Blessed Virgin.

[2] The meaning of the word '*signaculum*' (*libri*) is not quite certain. It is appl
to the 'seven seals' of the Apocalypse (v. 2, 5, 9; vi. 1) in the Latin Vulga
apparently as synonymous with '*sigillum.*' The two senses, 'book-clasp,' a
'book-marker,' are suggested in Methuen's Antiquary's Books, *Old Service-Boo*
pp. 275–7, 316. Both *signaculum* and *offendix* (the latter word having been used,
Festus, of the strap or string to the augur's *apex*, and likewise of the knot or butt
to fasten it) are given in *Promptorium Parvulorum* as equivalents to the 'sperel o
boke,' i.e. a clasp or fastener (ed. Mahew, E.E.T.S., cii. E.S., pp. 428, 703; wh
'*firmaculum*' is given for 'sperel or closed in schettynge'). In like mann
Catholicon Anglicum (ed. Herrtage, Camden Soc. N.S. xxx., p. 65) gives "A Clas
offendix, signaculum" (cf. 'Offendix. A knot off byndyng of bokys,' *Medu*
Grammatices, there cited). The perversity of man having misused the book-cla
with its metal fastening or claw, to keep and mark the places in the volume wh
unclasped, his brother's (or his sister's) ingenuity next devised various tags, butto
strings, beads, vellum strips, silken ribbons, tapes, disks of ivory, slips of me
thumb-registers, &c., &c., some of them attached to specific leaves, others capa
of being shifted from page to page in the volume, or even (with no less deplora
results) transferable from book to book. As to the use of *signaculum* (in 1445–6)
the sense of a tag attached to the edge of a leaf in a book, required for freque
speedy reference, see *Durham Account Rolls* (ed. J. T. F.), ii. 411; iii. 965.

atherine Fitzwilliam, a little black Prymer, and a jewel called *gnus Dei* covered with silver and adorned all about with stones d pearls.' And here we have in the little printed book before us e Prymer, treasured by George Watte and other north country erchants in the time of Henry the Eighth.

We have attempted in the following pages from the book itself present to the reader's notice devotions full of interest to those o care to know what prayers our forefathers and ancestresses ed in generations past, and to help those who wish to study the votional mind and the religious thought of days gone by, or who sire to trace the progress or development of the religion of the ddle Ages. The text of the minor offices in use by the devout folk, and of the less formal prayers, suffrages and hymns which lped to fill the pages of the Book of Hours, no less than the ms which are recognisable as combining to make up the *corpus* the Prymer proper, should help to throw a side light also upon ediaeval Art and upon pictorial illustration in particular.

A short description of the woodcuts is given where they occur in ustration of the text.

We append a list (pp. lvi, lvii) of the few copies which have sur-ved, the only ones so far as we can learn, of what must once have en a book in general use where people of the Northern Province ed. The editions range from 1510 to 1556, and are only nine in mber, and most of these are represented now by a solitary copy ly, or by a few stray pages now remaining to prove that such an ition of the York *Horae* once existed. That more editions of is Prymer were issued in the sixteenth century, and now have t no visible trace of their existence, seems highly probable. ut of the nine editions only one (printed at Rouen in 1517–18) now represented by as many as three copies, two of which re collated by the present editor more than twenty years ago, were the single copies or fragments of all the other editions in r list.

Notes on certain passages of the Text which is printed below.

The following additional notes have been thought by those who r
the proof-sheets while the book was passing through the Press to
desirable or likely to be useful to some who may be reading it.

P. 11. In the memorial lines at the foot of the Kalendar for J
the word 'thought' is misprinted 'tought.' Similarly 'teyr' appe
for 'their' on p. 12. Other errors may be noticed in Marcha
printing of the English, such as 'man is in chief (or "chyef") lyky
in the month of May (p. 19) becomes, in the Rouen printing pr
'man is in thy of ly kyng.' The letter 'w' being exotic, the suppl
that letter soon ran short; so we get (in July) 'vvhan' and 'tvva
for 'whan' (or 'When'), and 'twayn,' p. 12. And other such instan
occur. The & or 'and *per se*' is often represented by 'et' in Eng
passages in some Sarum books, but this has been avoided apparen
by the Rouen printers of York *Horae*. We find, however, so
instances in the MSS. from which our Appendix I is printed.
pp. 161 (lin. ult), 163 n^4. When Coverdale and Grafton were writ
from Paris, 12 Sept. 1538, to beg for influential support for the prin
Regnault ('Fraunces Reynold') with whom they were then lodgi
against the Company of Booksellers in London, they sent an unc
taking that, if employed, he would cancel all faulty pages '*onlesse
haue an English man that is lerned*, to be his correctour.' *S.P. Do*
Hen. VIII, vol. i. part ii. pp. 588–9. We may notice such forms
'*tis*' = '*this*' (on fo. cxlviii) in the 4to printed at Rouen in 1517–
where '*tys*' also appears, along with '*tewly*' for '*truly*,' on fo. xxxii

P. 21. *The Canon of Ebbes and Floods.* The purpose of this ta
was to find the precise hour and minute on any day of any month
the year when it would be 'full flood,' i.e. high-tide or high-water (tw
in the 24 hours) at such ports or havens (respectively) as Bris
Sandwich, Berwick or London, which were of general importance
service to English folk in the time of Henry VIII.

At the present day we can find in *Whitaker's Almanack* among
tables for any specific month in the year the "Time of High Wate
the undermentioned Places,—London Bridge, Liverpool, Bristol, H
Greenock, Leith, and Dublin Bar," respectively, set out for the morn
and the afternoon of each day in any particular month. Or we can
in our daily paper, in a brief 'High Water Table,' for 'To-day,'
for 'To-morrow' the like information respecting London Bridge (a
mutatis mutandis, for Dover also). In Tudor times our ancestors w
not so far favoured by the Art of Printing. They could, however, h

ourse either to the popular Prognostications contrived by Jasper
pt the younger and printed by J. Redman, or to some other[1]; or else
the page which concerned 'ebbing and flowing' in one of the printed
tions of the Prymer or *Horae* of York or Salisbury Use, which pro-
ed a Table or Canon such as may be seen on our 21st page, below.
again, there might be within reach a table-book such as Mr Eustace
sanquet has most kindly lent us from his collection[2].

The 'contentes of the book' comprise a Kalendar and nine other
bles or items, each provided with *a declaracōn of the same* to
plain its use.

1. A Callender. 2. A table for the dominicall lettre. 3. A table
knowe the Pryme, or goulden nomber, foreuer (with circles). 4. A
le for the Epacte: for to knowe the Epacte by the goulden nomber
two concentric circles attached). 5. To knowe the age of the
ne. 6. To knowe how many houres the Mone shyneth euery night.
To knowe whenne it is good to lette bloodd or to bathe: to take
rgacōns (*or* 'to pourge'). 8. A table for the breake of the daie, the
ne risinge, the length of the daie, the sonne goinge downe, and the
ye light. 9. A table to knowe the fluddes and ebbes. 10. A table
Algorysme to multiplie noumbers (from 1 to 320, arranged in 20
es of 16 columns).'

Here nº. 9, which gives the Canon of Ebbs and Floods, occupies
h sides of leaf 26. It is constructed so as to serve in all cases, not
rely for three or four selected ports or havens. It has 16 main
uble columns where our table—(p. 21) supplied from the York *Horae*
1517–18—provides only three such couples. The MS. table is thus
plicable for general use. Only it was requisite that anyone making
of it should know, or should '*learne of some Maryner, what mone
keth full see*' (sea) '*in that place, as*' (i.e. *exempli gratia*) 'a south
ne or a south south-east Mone at any other *of the said* 32 *poyntes*'
the compass, which are set half of them at the top, and half '*vpon
netherside*' of the leaf, along the bottom of the page[3].

Mr Bosanquet observes that the compositor and the printer in
17–18 may have known little about Blood-letting or Tides. In the
le-table on p. 21, column 5 should be headed *South*, and at the

[1] Laet's *Prognostication*, for 1541, and Joachim Hubright's, for 1569, contain a
ple of the Ebbs and Floods. *English Printed Almanacks and Prognostications* by
F. Bosanquet: Illustrated monographs issued by the Bibliographical Society,
xvii., 4to Chiswick Press, 1917, pp. 24, 41. See also, pp. 66, 88, 111, *ibid.*
others. Also nº. ix. among facsimiles in that volume.

[2] Mr E. F. Bosanquet's book is a MS. written neatly (cir. 1550) in red and black,
35 leaves of vellum of small quarto shape ($5\frac{1}{2} \times 7$ in.), bound in its original
wn leather cover (the letters 'WG' stamped 'blind' on each cover), with two
ps. We have not seen any table of the xvith cent. providing such information for
l or other northern ports specifically.

[3] The example given in Mr Bosanquet's table-book is this: "'I woll knowe the
day of October, anno *1550*, at what houre and mynute it shalbe full see at
don Brydge.' He ascertains 'that a Southwest *Mone* maketh full see,' or high
, 'there at *3* of the Clocke Juste'"—or as we should, probably, now say,
ecisely.' As Mr Bosanquet says, *The Seaman's Almanack*, 1675, is fuller.

bottom should be *North* (instead of 'So West and No West' respe tively). Again, for the last column of figures they have headed th 'West,' and have printed '*Northe*' at the foot, instead of So(uth) W at the top and *North East* at the bottom. He adds that the Tide tal given in the Prymers are, of course, only approximate; but in th days half an hour one way or the other was of no consequence. Wo ing out the high tide for London on Feb. 9th, 1920, by this table found the table of 1517–18 half an hour wrong, taking London South West. But here in Salisbury, at the headquarters of Southern Command, and removed at some distance from the Sea cannot find 'some Maryner' to tell me why London was thought require a South West moon[1] to make the tide full. I read, by the w that in the Bristol Channel "Seven Stones light vessel" has be observed to swing "to the N.E. or flood-tide within a few minutes the time of high water at Dover."

Pp. 22–23. The table to show the moon's relation to the signs the zodiac, and their influence on the human body, and to direct choice of days favourable for blood-letting, or taking medicine, entering the 'stewe' or bath: the 'canon' or rule 'for lettynge of bloo

If our ancestors had been strictly guided by the rule as printed may be questioned whether we should have been alive this day h they not been a hardy and adventurous race. Apart from the obscur of the explanation given on p. 23, it appears that the printer Jacques Cousin's '*officina*' at Rouen in 1517–18 supplied a rule and ta which either was misprinted or gave a different result from that whi appears from Mr Bosanquet's table-book of 1550. Mr Bosanquet h proved this by taking the following example, and working out the resu

"Required to find the sign the moon is in on February 9th, 19 Column 1. *February*. Column 2. [a] = 1. Count nine down = 'i' (t 9th letter in the alphabet). Golden Number for 1920, '2,' in column opposite 's.' Call 's,' [a]; count, beginning there, 9 (which is equal 'i') and begin from 'a' = *Pisces*, the moon is in the xvth degree, and y find it is only 'meane to let blood,' and the same to take medicine (t there is a broken cross, ✠ in both these columns), but a good day take a bath (for there is a complete ✠ in that third place, two lin from the bottom of the *dies electi*). Thus according to your table 1517–18."

"According to mine (in the MS. table-book, *cir.* 1550), it is 'mete good to let blood' and good to take an aperient (*'expulsive'*). Where we learn that Doctors differ. Or perhaps it is a Printer's error. any rate I don't suppose it mattered very much in those days: even now, if you want a bath or a Pill, you take it."

The verses to our Kalendar (pp. 6–17) supply much old world coun as to *minutio* (*sanguinis*), i.e. bleeding, baths, potions, &c.

[1] Or a N.E. moon, as appears from the foot of the Table. From *An Almana for Seamen* (1675) which contains a more extended Tide Table we may learn t both a S.W. and a N.E. moon "maketh full Sea" at "London, Tinmou Hartlepool, Whitebay, Amsterdam, Gasconie, Brittanie, and Gallicia."

P. 24. The editor (C. W.) deeply regrets that he has omitted four es which belong to the section treating of the Distinctive difference tween the *Four Complexions of Men.*

After the 5th line of that section (as printed on p. 24) two hexameter es are needed to describe the *Melancholy* man, and also the beginning the account of the *Phlegmatic*, to the latter of whom the verses 'Est mnolentus' &c. are attributable. The lines inadvertently omitted are ese:—

rsus. Inuidus et tristis, cupidus, dextreque tenacis,
Non expers fraudis, tumidus, luteique coloris.

¶ Flegmaticus, est humidus et frigidus, sicut aqua, parum vult et lta potest: et habet has proprietates.

P. 34. The Benedictio '*Per euangelica dicta*' &c. has been used as inscription on a bell. So likewise have several other phrases which re familiar to those who used the Prymer: e.g. '*Aue Maria... minus tecum*' (p. 37, *et passim*), more or less of it; '*Ora mente pia*' 40); '*Nos cum prole pia*' (p. 116). '*Rosa sine spina*' (p. 136) was a tto placed by Henry VIII on his coins. (J. T. F.)

K. Henry's bookbinder, John Reynes, who at one time worked in mpany with W. de Worde, and who (as Mr E. Gordon Duff assures) was 'the most important stationer of foreign birth settled in ngland' as Reynes was in 1510–44, used the lines, 'Hec rosa virtutis, celo missa sereno, Eternum florens regia sceptra tenet,' on one of his ted heraldic panels for stamping bindings of books. Also, the ptism of our Lord, St George fighting the dragon within an closure, round which run various animals and huntsmen: the *Arma demptoris mundi*, or instruments of the Passion, the arms of England d France supported by the dragon and greyhound, the Tudor rose pported by angels, with the verses above mentioned, the arms of the y of London of which he was probably a freeman; the hound, falcon d bee; the pomegranate slipped for Q. Katharine of Aragon, &c.

P. 38. The last line of the 2nd stanza of the hymn *Quem terra*, the rase *gestant puellae viscera*, was incorporated in *Adeste fideles*, which said to be a xviith or xviiith cent. composition sung to the familiar ne, ascribed to J. Reading, organist at Winchester, cir. 1675–92. e Julian's *Dict. Hymnol.* p. 20 (i), p. 1549 (ii). (J. T. F.)

P. 45 *n.* St Pantaleon (28 Jul.) *Br.* ii. 424.

St Erkenwald, Bp of London, is noticed twice in *Sar. Missal*, 1497; s Depositio, 30 Apr., his Translatio, 14 Nov.

St Armagillus (St Armel, St Erme, or 'Hermes' in Cornwall), Priest d Confessor, solitary at Rennes, 19th (*al.* 16th) Aug. *cir.* 552. *issale Sar.* col. 823 *n.* (1498) *Trans. St Paul's Eccl. Soc.* iii. 244, 257, 7. Invoked in cases of gout. *Horae Sar.* 30.

St Wilgefortis, Eutropia, Liberata, Liberatrix (vulgarly known as Uncumber). She had a miraculous beard given her, in order to

spoil her alluring beauty and maintain her virtue. (20 Jul.) *Transactions of St Paul's Eccl. Soc.*, iii. 245, 262; iv. 304.

St Sitha, Osyth or Sythe, V. M. of Essex, 7 Oct. *cir.* 870; 27 A[ug.] in Ch. Ch. Canterbury Martyrology addition (St Dorothy of Irelan[d] V. 15 Jan. was also called Sythe, Ita, Yta, or Mida. Whytford, *Ma[nual]* pp. 10, 208). St Osyth, the East Saxon's festival was at one ti[me] (e.g. in 1294) kept on 3rd June, but subsequently on 7th O[ct.] *Tropenell Cartulary*, ii. 173, 391[b]. At 7 Oct. in *Missale Herford*, 338–[9] within the octave of St Thomas Cantilupe. Cf. 'Cytha,' p. 93 *n*[12].

P. 52 *n*. In the orison 'Deus qui hominem de limo terrae, [et] angelorum impleres ruinas...formasti,' the reference is to St Augustin[e]'s idea of man's creation making up the number of the angels that fe[ll]. (H. Gee.)

P. 73 *n*[9]. in resurrectione resumes (*al.* reformes):—The words *corp[oris] humilitatis* &c. which follow are taken from *Phil.* iii. 21 (*Vulg.*).

P. 78. *Oratio sexta.* 'O Jesu, Rex amabilis.' In the 6[th] prayer amon[g] the 'Fifteen O's of St Bridget,'—which were also known (in 1494) [as] the 'xv hours of the Passion' (*Hoskins*, p. 111),—we may note th[e] influence of Augustinian Theology in reference to predestination an[d] reprobation as if these were not conditional. (H. G.)

P. 83 *n*[12]. The book in St Bernardine's hand in the woodcut he[re] described, is sometimes represented as open and displaying the tex[t] *Pater, manifestaui Nomen tuum hominibus.* The monogram 'ih's' o[n] the roundel refers to the same idea, and does not, I think, represent [the] host. (J. T. F.)

Although only two mitres are shown in 1536 (referring to th[e] bishoprics of Siena and Ferrara refused by the Saint in 1427 and 1431) there should have been a third mitre if the size of the picture ha[d] allowed it, to indicate the fact that he also refused the See of Urbin[o] in 1435. He died on 20th May, 1444, and was canonized in 1450. His name appears in *Brev. Sar.* ed. 1483.

P. 91. In these 'Litanies of the Saints' St Marcialis is invoked i[n] the company of Apostles and Evangelists. Cf. *Br.* i. 932. He is com[m]emorated (30 June) as the first Bishop of Limoges, or the Apostle o[f] Limousin and Aquitaine. In legend he reckoned as one of the 70 or 7[2] disciples of our Lord. See art. '*Martialis* (1) *St*,' by S. A. Bennett i[n] *Dict. C. Biog.* iii. 836–7.

P. 93. SS. Cytha (or Sythe), Othilia (13 Dec.) and Wilgefortis (c[f.] pp. li, 45 *n*.) are among those named in 1532, p. 93, *n*. 12. St Syth[e] (7 Oct. *cir.* 870) was specially invoked in places where there wer[e] perils from water or from dangerous bridges from one of which she wa[s] blown into the river and marvellously recovered. *St Paul's Eccl. Soc. Trans.* iii. 245.

Pp. 100–104; 109–113. Having printed most of the 'arguments' r expository titles of the Psalms where they occur in the York *Horae* f 1517–18 (though not in 1536), we give here the remainder of the eries of such headings from the Psalms appointed for the Vigils and ommendations of the Departed where we have omitted to do so in ur text.

age 100.

Ps. 119. *AD Dominum:* in quo iustus petit liberari de malis huius seculi.
Ps. 120. *Levavi:* in quo monet fideles recurrere ad sanctos.
Ps. 129. *De profundis:* in quo monet ad penitentiam.
Ps. 137. *Confitebor:* in quo monet ad laudandum et exaltandum Deum.

age 101.

Ps. 145. *Lauda, anima:* in quo monet ad laudem Dei.

age 102.

Ps. 5. *Verba mea:* in quo agitur de his quibus acquiritur hereditas eterne beatitudinis.
Ps. 6. *Dñe, ne in furore:* in quo monet peccatorem ad penitentiam, timore futuri iudicii.
Ps. 7. *Dñe, Deus:* in quo vir iustus petit ab omnibus persecutoribus liberari.

age 104.

Ps. 22. *Dñs regit:* in quo agitur de misericordia Dei.
Ps. 24. *Ad te:* in quo docetur vir iustus in aduersis non murmurare: sed diuinum expectare adiutorium.
Ps. 26. *Dñs illuminatio:* in quo vir iustus petit a Deo gratiam, vt preualeat contra hostes spiritales: et vt peruenіat ad regnum.

age 109.

Ps. 50. *Miserere:* in quo propheta monet peccatorem exemplo sui ad penitentiam.
Ps. 64. *Te decet:* in quo propheta videtur consolari in hoc exilio per spem redeundi in supernam Hierusalem.
Ps. 62. *Deus, Deus meus:* in quo monet recte conuersari in medio nationis praue.
Ps. 66. *Deus misereatur:* in quo propheta monet ad laudem Dei, et bene operandum.
Ps. 148. *Laudate:* in quo monet ad laudandum Deum.

age 110.

Ps. 149. *Cantate:* in quo monet ad laudem Dei.
Ps. 150. *Laudate:* in quo monet ad laudem Dei propter beneficium glorificationis.
Ps. 29. *Exaltabo:* in quo agitur de resurrectione Christi.

Page 111. Hic incipiunt commendationes animarum.

Ps. 118. *Beati immaculati:* in quo datur perfecta doctrina ad beatitudinem consequendam.

In quo: Orat pro obseruantia mandatorum Dei.

Retribue: Orat pro auxilio gratie ad seruandum mandata.

Adhesit: Orat eleuari mente a terrenis, vt facilius seruet mandata Dei.

Page 112.

Legem pone: Orat sibi dari legem nouam, vt rectius tendat ad Deum.

Et veniat: Orat pro remisso aduentu Filii Dei, per quem liberetur.

Memor: Orat vt prospere dirigatur ad penitentiam et protegatur a molestis peccantium.

Portio mea: Orat vt non priuetur portione sua, que est Deus.

Bonitatem: Gratias agit Deo, quod punit in ista vita, vt non priuetur portione sua alia †.

Manus tue: Laudat Deum, quod fecit eum capacem, scilicet ad imaginem suam.

Defecit: Orat pro festino ingressu in eternam hereditatem.

Ineternum: Orat quod Deus impleat promissiones sanctis factas.

Quomodo: Agit gratias Deo, quod perfecit eum in virtutibus: et est oratio ad impetrandum donum charitatis et scientie.

Lucerna: Inflammatus et illuminatus promittit se firmiter seruaturum mandata Dei.

Iniquos: Promittit se detestari malos propter amorem diuine legis.

Feci: Promittit se omni solicitudine studere ad obseruantiam mandatorum.

Mirabilia: Deplorat casum malorum: et est oratio ad Deum: vt non sequatur exempla malorum.

Justus: Gaudet de dono diuine iusticie contra malos.

Clamaui: Orat vt non inualescant contra eum persecutiones.

Vide: Exponit Deo suam humilitatem, petens exaltavi.

Page 113.

Principes: Dicit se gratis persequi † a principibus mundi.

Appropinquet: Petit et promittit Deo laudem perpetuam.

P. 108, li. 1. celte: The ghost-word '*celte*,' from which our word *celt* (a stone or bronze axe) is derived, was originally a mis-copying of '*certe*,' the reading of Codex Amiatinus and other early MSS. in *Job* xix. 24. Once admitted, '*celte*' caught on and became universal in Latin Bibles and Breviaries (e.g. *Br.* ii. 665, in the *servitium pro animabus, in commemoratione omnium fidelium*). I have often looked up the 8th Lesson, *Pelli meae*, in MSS. and have found that the earlier they are the more likely they are to have '*certe*.' A full account of this is in the *N.E.D.* ii. 215, under '*celt*^{2}.' The evidence for our actual word *celtes* or *celtis*, before it got into the Vulgate and Office of the Dead, is very slender, if there be any. (J. T. F.) Cf. *Tracts of Clement Maydeston* (H. B. S.), 16 *n.*, 79*, 242^b; F. Lucas Brugensis, *Animadv.*

Antw. 1580); *Manuel de Critique Verbal*, M. Havet, 1911, par. 898; *On* Celtis '*a chisel*,' F. C. Burkitt, *Journ. Theol. Studies*, 1916, xvii. 389–397.

P. 125, li. 7. Thomas, lord Darcy, denounced Thomas Cromwell at the Council table, held parley with Aske at the rising of the North, and unwillingly surrendered Pontefract Castle to the insurgents. He had opposed the divorce, and the dissolution of the monasteries. He was betrayed and beheaded in 1537. (*D. N. Biog.*)

P. 126. The name 'Oza' among the names attributed to God the Son, appears to refer to the acclamation 'Hosanna,' *Matt.* xxi. 9, 15; *Mark* xi. 9, 10. Cf. *Ps.* xx. 9, cxviii. 25. Osanna occurs as a Yorkshire (female) name, and like Agla, Tetragrammaton, the Incommunicable Name YHVH (in a corrupt form), &c., is found in the charm or amulet discovered within the Ingleby Arncliffe crucifix. See *Two Yorkshire Charms*, &c., by Chr. W., in the *Yorkshire Archaeological Journal*, xvii. pp. 402–407 (1903).

'Vermis': Cf. *Ps.* xxii. 6, commonly applied to the Christ. Also to Jacob, *Isai.* xli. 14.

'Otheoticos: The initial 'O' may probably represent the Greek article, without its aspirate. The title meant 'Divine' and was accordingly spelt 'O theoticos' in 1517–18. *Catholicon*, 1497–8, gives '*hec theotica*' = *deitas*; and 'theoticus, -a, -um, id est divinus.'

P. 161. A Devoute Oreyson.—I have long thought that the popularity of devotions to God, to Jesus, the Holy Name, Corpus Christi, the Sacred Wounds, Holy Cross, the Passion, &c., was due to a reaction against the excessive devotion to the Blessed Virgin, the Saints, Relics, &c., of earlier times. (J. T. F.)

P. 161, last line but one of text:—*for* crucyed, *read* crucyfyed. *Y.* (i.e. here, York Minster MS. xi. O. 28, lf. 170).

P. 162, stanza (2.), li. 4:—*for* 'presente,' *Y.* reads 'preserue.'

P. 162, stanza (5.), li. 6, *Y.* reads 'Be me† help.'

P. 163. The heading to stanza (7.) in *Y.* is

'*Tho† the aungelles.*'

P. 163, stanza (10.), li. 2, *Y.* reads 'Denys, serueys' (*not* 'Geruis').

P. 163, same stanza, last line, *Y.* reads 'All martyrs praye' (*for* 'All pray').

PRINTED HORAE SECUN-

Date	Printer	Place	Merchants	Size of Page, &c.
c. 1510	(Ri. Pynson)	(London)	...	45 × 30 mm.
c. 1516	?	Rouen	Gul. Bernard & Jac. Cousin	185 × 121 mm.
1516	?			
1517–18 26 Jan.		Rouen	Guilem. Bernard & Jac. Cousin	160 × 100 mm.
...		...	...	...
...		...	...	...
c. 1532	(?)	(?)	(?)	79 × 50
1536	Nic. le Roux	Rouen	Jehan Gropal & Jehan Marchant, (Rouen)	95 × 52

⟨MARIAN

1555	Ro. Toy	London		126 × 76
1556	Jo. Kingston & H. Sutton	London	J. Wight	127 × 77
c. 1556	?	London	J. Wight	126 × 80
,,	,,	,,	,,	,, ,,
c. 1556	?	?	?	125 × 78

[1] Ed. cir. 1510. B. Mus. Bagford, 463, h. 1. 6 leaves of Litany. See *Hoskins, Primers, Sarum York and Roman*, n°. 38, pp. l, 14, 15. Cited as '*B.*' in our notes, on pp. 92–98.

[2] Ed. cir. 1516. York Minster, xi. O. 28. See *Hoskins*, n°. 51, pp. l, 19, 20, 130–1. Cited occasionally as '1516,' or '16.'

[3] Ed. 1517(-18) Jan. St John's Coll. Cam., Ushaw, &c. See *Hoskins*, n°. 52, pp. l, 41. Cited frequently in our notes as '17,' '1517–18,' or '*Ebor.* 17' and used also on pp. 21, 51 *n.*, 136–8.

[4] In the last sheets of Bernard and Cousin's Rouen quarto of 26 Jan., 1517–18, the pagination is inaccurate, "Fo. cliii," "Fo. cliiii," are twice repeated so that these numerals do double duty. Moreover "Fo. clix," and "Fo. clx" stand both for clv–clvi and for clxi–clxii, also.

[5] The Ushaw copy, of the same edition, is in a neat modern binding, by Andrews, Durham. Leaves 111, 155–8, 160–2 are numbered 'cvii,' cliii–clv, clix, clx; the numbers 29–32, and 134–143 have dropped out in pagination. Register: A^8, B^8, C^6; A^8, B^8, C^6, D^6, E–M^8, N^6, O–R^8, S^4, T^8, V^8, Y^8; so that there are really 174 leaves in the volume, *inclusive* of the 3 (un-numbered) preliminary sheets.

It appears as if the printer, when he paged or foliated the two concluding sheets (X and Y) instead of ascertaining the exact page with which sheet U ended, has

DUM VSUM EBORACENSEM

Form	Language	Number of leaves and collation	Owner, &c.
32°	Lat.[1]	(6 leaves of Litany) out of Sig. P.	British Museum, Bagford fragm. 463. h. 1.
4°	Lat.[2]	(8+206+*n.*)	York Minster, xi. O. 28, fragmentary. Title-page wanting and all after C. ii.
	Lat.[3]		York Minster, xi. O. 8.
4°	Lat.[4]	22+152=174 A^2, B^8, C^6; (A to Y)^8	St John's Coll., Cambridge, i. 9. 26. (*olim*: 'Tho: Baker coll. Jo: socius ejectus.')[5]
...	...[5]	(Last leaf marked "clxxiiij")	St Cuthbert's Coll., Ushaw, Durham.
...	...	A^2, B^8, C^6, (A to Y)^8	The Earl of Carysfort's copy (Sotheby's, 19 June, 1889.)
16°	Lat.[6]	128. (A to Q)^8	York Minster, xv. R. 44 wants A i. Q. i. Q. iii.
16°	Lat.[7]	144. (A to S)^8	Lincoln Cathedral, RR. 4. 20 (wants E ii, E 7, E 8; I 8; M 5, M 8; N 1; R. 4. Sigs. G. M. O. wrongly arranged in modern rebinding.)
EDITIONS)			
8vo	Lat.[8]	80. (A to K)^8	York Minster, x. P. 8. (wants A 4, A 5; B 8; K 4, K 5).
8vo	Lat.[9]	80. (A to K)^8	Emmanuel College, Cambridge, 'MSS' 4. 3. 35 or 4. 3. 25.
8vo	Lat.[10]	80. (A to K)^8	At Magdalen College, Cambridge. Pepys Collection, N°. 136.
...	...	(... ...)	York Minster, fragment bound up in vol. xi. O. 28.
8vo	Lat.[11]	(fragment, 8 leaves)	York Minster, Sig. C. only 8 leaves (containing Lauds, Prime and Terce).

reckoned from the very beginning of the entire volume, without noticing that there were those three sheets at the beginning which had not entered into the foliation scheme of the main body of the volume. We find that, in the copy at St John's College, Cambridge, sheets R, S, T, U, X, Y contain pages numbered in a wild irresponsible manner, in this disordered fashion (to translate the gothic into arabic numerals) Fo. 123–5, 136, 126, 138, 129, 130 (in sig. R); 131, 142, 133, 144 (in S^4); 145–152 (in T); 153, 154, 153, 154 (*bis*), 155, 156, 159, 160 (in U); 156, 160 (*bis*), 161–166; 167–174. So the number 'clxxiiii' upon the concluding leaf of the volume, while it tells the true number of leaves in the whole book, is properly the 150th leaf only of those which bear a numeral at their upper corner.

[6] Ed. cir. 1532. York Minster, xv. R. 44. See *Hoskins*, n°. 108, pp. xliv, 41.

[7] Ed. 1536. Lincoln Cathedral. Our text. See *Hoskins*, n°. 123, pp. l, 46, 151–2. Cited when necessary in our notes as '36' or '1536.'

[8] Ed. 1555. York Minster, x. P. 8. See *Hoskins*, n°. 210, pp. l, 72. We use this and the other Marian editions on pp. 25–31.

[9] Ed. 1556. Emman. Coll. 'MSS. 4. 3. 25' *al.* 35. See *Hoskins*, n°. 221, pp. l, 76.

[10] Ed. cir. 1556. (At Magd. Coll. Cam.) Pepys n°. 136; and York Minster fragment bound up in vol. xi. O. 28. See *Hoskins*, n°. 226, pp. l, 77.

[11] Ed. cir. 1556. York Minster fragment sig. $C^{(8-2)}$. See *Hoskins*, n°. 230, pp. l, 78. Not cited in our notes. It barely covers pp. 42–50 in our present edition.

A List of some MSS.

Containing Prayers &c. connected with the Northern Province.

For students interested in liturgical MSS. relating to the Northern province the following references may perhaps be convenient. It will be seen at a glance that our debt to Dr James, the Provost of Eton, for his catalogues, produced so happily while he was at Cambridge, is immense.

The Fitzwilliam Missal, cir. 1470. *Catalogue of MSS. in the Fitzwilliam Museum at Cambridge*, by M. R. James, Litt.D., 1895, *no.* 34, pp. 87, 88.

A York Kalendar, bound with tables (solar, &c.), *Catalogue of MSS. of Trin. Coll. Cant.*, 1901, by the same; ii. pp. 358–361.

York Missal, cir. 1460–80 (used by Dr Henderson). Dr James's *Catal. of MSS. at Sidney Sussex Coll. Cam.*, 1895, pp. 16–18. (Δ. 2. 11, *no.* 33.) 'S. Rumalde' invoked in the Litany.

Psalter with Devotions, centuries xiii. & xiv., from Kirkham, *ibid.*, pp. 19, 20. (Δ. 2. 14, *no.* 36.)

Diurnale from an Augustinian monastery (perhaps Carlisle), centuries xiii.–xiv. Offices of St Cuthbert and Corpus Christi. A memoria of Ric. Scrope, Abp added in cent. xv. *Sid. Suss. Coll.*, pp. 44, 45. (Δ. 3. 17. *no.* 62.)

York *Horae*, described by Mr H. Littlehales, in 1897, as MS. 'W.,' as the property of Mrs Willett Cudwells, Lindfield, Haywards Heath, a MS. of xvth cent., in *The Prymer or Lay Folk's Prayer Book*, E.E.T.S., (O.S. 109), p. xli *n.*

York *Horae*, xvth cent. British Museum, Harl. MS. 1663, *ibid.*, ii., as MS. 'H,' p. xl *n.*

York *Horae*, xvth cent. (cir. 1420) York Minster, 16 G. 5. (*al.* xvi. K. 6) as MS. 'M,' *ibid.* ii. p. xli *n.*

The Durham Prymer, xvth or xvith cent., cir. 1500, British Museum, MS. Harl. 1804, *ibid.* ii. p. xliii *n.*

Liber Precum, xvth cent., 'given by Lady Scrope to a monastery, probably in Yorkshire where St Honoratus of Lerins was held in veneration.' *Catal. of MSS. Clare College, Cambridge*, 1905, MS. *no.* 5, pp. 7–11. See MS. n^{o}. 6 for suffrage of T. of Lancaster, p. 13, *ibid.*

Manual which belonged to the Chapel of St Giles by Brunton in Swaledale, and subsequently to the Chantry of St Giles in the Chapel of St John, Evang. in Ravensworth Castle: contains Matutine Passionis Domini, &c. ?cir. 1425–30. But *S. Osmunde*, as well as Oswalde, Rumalde (not as *Br.* 933), Hilda invoked in its (York) Litany. British Museum MS. Harl. 2431.

Votive hours (for a week) of Holy Trinity, Name of Jesus, the Holy Ghost, Passion, Wisdom, and Compassio B. Marie V., for the days of the week. Or. ad B. Johannem de Bridlington. B. Mus. MS. Royal 2 A. 17.

Symbols and Abbreviations.

A. = Steeple Ashton Vicarage MS. Horae.
An., *or* Ant. = antiphona, an anthem or antiphon.
B. = the Bagford fragment of York *Horae*.
Ben. = Benedictio.
Br. = *Breviarium* :—viz. Breviarium *Eboracense*, except where '*Sar.*' s specified.
Cap. = *Capitulum*, a short lection.
Eb., or *Ebor.* = *Eboracensis*, of Eboracum (York): usually the *Horae* f that Use.
E.E.T.S. = The Early English Text Society.
H. A. W. = Henry Austin Wilson, M.A. Oxon.
H. G. = Henry Gee, D.D., the Dean of Gloucester.
Hor. = *Horae B. V. Mariae.*
J. T. F. = Joseph Thomas Fowler, M.R.C.S.; Hon. D.C.L., Durham.
lf. = leaf, *folium libri.*
Man. = *Manuale*, liber ritualis.
N.E.Dict. = The New English Dictionary (Oxford).
Or. = *Oratio*, a collect or orison.
R. = *Responsorium*, a response, or a respond.
Sar. = *Sarisburiensis*, familiarly 'Sarum,' of Salisbury Use.
Sar. 23, *Sar.* 35 = Sarum *Horae* or Prymer, printed in 1523, or 1535.
sig. = signature of the gathering or quire of vellum or paper in a book.
Trin. = MS. Psalter, &c. (O. 3. 10) at Trinity College, Cambridge.
V. = *versus*, or *versiculus.*
W. = Mrs Willett's MS. Prymer, collated by H. Littlehales.
W. and White = the *Novum Testamentum*, *Latinè*, edited by J. Wordsworth and H. J. White.
Y. = MS. 16 G. 5 in *York Minster Library.* On pp. 161–4, *Y.* = xi. O. 28.
07 = Br. Ebor. 1507.
17, 36, 55, 56 = *Hor. Ebor.* 1517–18, 1536, 1555, 1556.
† = *sic*: we have used an *obelus* to show (generally) that the word or hrase preceding this sign has been studiously printed in this edition ust as the scribe, or the xvith century printer, left it.
⋈, ⋈, ⋈ (broken crosses, used on pp. 22, 23) = 'metely' (i.e. only noderately) good.

HORAE EBORACENSES

THE BOOK OF HOURS OF THE BLESSED VIRGIN MARY, WITH OTHER PRAYERS, ACCORDING TO THE USE OF THE CHURCH OF YORK,

FROM THE EDITION PRINTED IN 1536,

CONTAINING

I. An Almanack and Kalendar (to which are added the ABC and Graces, *from other editions*)

II. The Matins and other Hours of the Daily Office of the Blessed Virgin as said by the Lay Folk

III. Other devout Prayers with Suffrages and Instructions

¶ *Hore beate Marie virginis,*

secundum vsum *Eboz̄* totaliter ad longum sine require impresse pro *Johanne Marchant* ante ecclesi*am* diui Macuti Rothomageñ. sub intersignio duor̄ vnicornium manente.

The Signature of the 1st leaf is:—

Eboz̄. A

The colophon which follows the *Tabula* or '*contentes of this boke*' on e last page of the volume, at the end of sheet S, is worded as follows:—

¶ *Expliciunt* hore beatissime *Marie* virginis secundum vsum *Eboraceñ*, m multis alijs orationib*us* iam vltimo in fine adiectis.

Impresse *Rothomagi*, per *Nicolaum le roux* pro *Iohanne gropal*, et *hanne marchant* in parochia *sancti Macuti* ad signum duarum† vni-rnium manente. [† duarum: *sic*, ed. 1536.

ALMANAKE FOR .XVIII. YERES.

[*From the back of the Title-page:* 1536.]

Numerus annorum	*Pascha*	*Aureus numerus*	*Litera dominicalis*	*Bissext*
m.d. xxxv.	xxviii. mar.	xvi	C	
m.d. xxxvi.	xvi. aprilis	xvii	A	*B*
m.d. xxxvii.	i. aprilis	xviii	G	
m.d. xxxviii.	xxi. aprilis	xix	F	
m.d. xxxix.	vi. aprilis	i	E	
m.d. xl.	xxviii. mar.	ii	C	*D*
m.d. xli.	xvii. aprilis	iii	B	
m.d. xlii.	ix. aprilis	iiii	A	
m.d. xliii.	xxv. martij	v	G	
m.d. xliiii.	xiii. apri.	vi	E	*F*
m.d. xlv.	v. aprilis	vii	D	
m.d. xlvi.	xxv. aprilis	viii	C	
m.d. xlvii.	x. aprilis	ix	B	
m.d. xlviii.	i. aprilis	x	G	*A*
m.d. xlix.	xxi. aprilis	xi	F	
m.d. l.	vi. aprilis	xii	E	
m.d. li.	xxix. Martij	xiii	D	
m.d. lij.	xxii. aprilis	xiiii	B	*C*

¶ Uvho that wyll knowe Ester day, The golden nombre, The dom
nicall lettre, And the leape yere, from the yere of our Lord M.d.xxx
to the yere M.d.lij. inclusyuely, beholde this table in the date. And h
shall fynde the fore sayd thynges.

*lf. 2.] *¶ The newe mone is cominly euery moneth in the fyfth day befo
the golden nombre that renneth[1] for the yere.

¶ In the yere ben .xij. monethes. lij. wekes, and one day, .ccclx
dayes, and .vj. houres.

[1] renueth: 1536.

[The edition of 1517–18 introduces the following :—

Saturnus	respicit	splen	*Venus*	respicit	ren.
Jupiter	,,	epar	*Mercurius*	,,	ren.
Mars	,,	epar	*Luna*	,,	caput.
Sol	,,	stomachum			

This is illustrated by a woodcut displaying the Anatomy of man, th a zany with foolscap bells and bauble playing between his legs[1]. hen follows the *Aspectus signorum*, which is thus given in our Lincoln ique copy of the edition of 1536.]

¶ *Aspectus duodecim signorum.*

Aries respicit caput.
Taurus respicit collum.
Gemini, scapulas, brachia, et manus.
Cancer, pectus et pulmonem.
Leo, stomachum et renes.
Virgo, intestina et epar.
Libra [respicit] vmbilicum et interiora ventris.
Scorpio respicit pudenda.
Sagittarius, coxas.
Capricornus, genua.
Aquarius respicit tibias.
Pisces respiciunt pedes.

[In our edition of 1536 the Kalendar for the twelve months of the ar, including the woodcuts, and verses respecting the Twelve Ages of an's Life, follows immediately after this Aspect of the Twelve Signs the Zodiac. Other editions of the York *Horae* supply information hich was considered to be serviceable. It will be found in the present lume, next after the Kalendar itself.]

[1] A large figure of the Anatomical man or skeleton, and the Seven dominant anets (with a little zany between the shanks) is shown as fig. 31 in the facsimile print of the 'nothomye' (or anatomy) in Dr H. O. Sommer's edition (4to., 1892) the *Kalender of Shepherdes*, from [A. Verard's] Paris edition, 1503, sig. g. 8 (*verso*). e Pynson's text of 1506, *ibid.*, part II., p. 102.

JANUARIJ

KL *Januarius habet dies .xxxj. Luna vero .xxx.*
¶ *Nox habet horas .xvi. Dies vero .viij.*[1]

iii	1	*A*	Circuncisio domini
	2	b	Octa. sancti stephani
xi	3	c	Octa. sancti iohannis
	4	d	Octa. sanctorum innocentium
xix	5	e	Depositio .s. edwardi confes.
viii	6	f	*Epyphania domini*
	7	g	*Translatio S. Vuillelmi semper in dominica prima p[ost] diem epiphanie. du. fes[tum]*
xvi	8	*A*	
v	9	b	
	10	c	Pauli primi heremite
xiii	11	d	*Sol in aquario.*
ii	12	e	archadij martyris
	13	f	Octa. epy. Hylarij & remigij [confes.]
x	14	g	felicis presbyteri. [non pontif.]
	15	*A*	mauri abbatis non pontificis
xviii	16	b	marcelli pape et marty.
vii	17	c	*Anthonij abbatis*
	18	d	prisce virginis & martyris
xv	19	e	sancti germani marty.
iiii	20	f	*Fabiani & sebastiani mar.* [ix. lec.]
	21	g	agnetis virginis .ix. lec.
xii	22	*A*	*Vincentij marty. ix. lec.*
i	23	b	sancte emerentiane
	24	c	babile ep'i. sociorumque eius mar.
ix	25	d	*Conuersio sancti pauli .ix. lec.*
	26	e	policarpi episcopi & mar. [ix. lec.]
xvii	27	f	
vi	28	g	octa. sancte agnetis
	29	*A*	valerij episcopi
xiiii	30	b	batildis regine
iii	31	c	sancti saturnini

¶ Cyr · cum · staunt · ly · thre · kyngis · came · by · nyght
By · an · hie · hyll · or · day · lyght
An · tho · wl · graffe · ony · good · vyne
Paule · call · for · Tho · mas · al · quine.

¶ In iano claris calidisque cibis potiaris.
Atque decens potus post fercula sit tibi notus.
Ledit enim medo potus tunc, vt bene credo.
Balnea tunc intres, et venam findere cures.

[1] *.xxxj ....xvi. ....viij.* The use of final *j*, in numerals, appears to be th[at] capricious in the *Horae* of 1536.

FEBRUARIJ

KL *Februarius habet dies .xxviij. Luna vero .xxix.*
¶ *Nox habet horas .xxiiij. dies .x.*

	1	d	brigide virgi. non martyris
xi	2	e	*Purificatio btē marie du. fes.*
xix	3	f	blasij episcopi
viii	4	g	sancti auertini
	5	*A*	agathe virginis & mar.
xvi	6	b	vedasti et amandi confes.
v	7	c	sancti auguli
	8	d	pauli episcopi
xiii	9	e	apolonie virginis
ii	10	f	scolastice virginis non mar.
	11	g	sancti seuerini
x	12	*A*	*Sol in piscibus.*
	13	b	valentini episcopi
xviii	14	c	sancti licinij episcopi
vii	15	d	sancti faustini & iouite
	16	e	
xv	17	f	policarpi episcopi
iiii	18	g	Symeonis epī & mar.
	19	*A*	
xii	20	b	mildrede virginis
i	21	c	
	22	d	*Cathedra .s. petri du. fes.*
ix	23	e	*Locus bissexti.*
	24	f	Mathie apl'i. du. fes.
xvii	25	g	
vi	26	*A*	
	27	b	
xiiii	28	c	

¶ Bryde·Ma·ry·gyl·bert·har·de·ly
All·thy·frendes·stand·dyng·the·by.
And·pray·with·the·to·dyne.
Pe·ter·Ma·thy·and·Au·styne.

¶ Nascitur occulta febris februario multa.
Potibus ac escis vti si tunc bene nescis.
Frigus et horrorem fuge: pollice funde cruorem.
Suge fauum mellis quo morbum pectore pellis.

MARCIJ

KL *Martius habet dies .xxxi. Luna vero .xxx.*
¶ *Nox habet horas .xii. Dies vero .xii.*

iii	1	d	albini confessoris
	2	e	*Cedde ep̄i & confes. ix. lec.*
xi	3	f	
	4	g	sancti adriani mar.
xix	5	*A*	foce eusebij et perpetue
viii	6	b	thome de aquino
	7	c	perpetue et felicitatis
xvi	8	d	depositio sancti felicis
v	9	e	quadraginta martyrum
	10	f	
xiii	11	g	
ii	12	*A*	gregorii pape
	13	b	theodore matrone
x	14	c	*Sol in ariete.*
	15	d	longini mar.
xviii	16	e	hilarii episcopi
vii	17	f	*Intrauit noe in archā.*
	18	g	*Edwardi regis*
xv	19	*A*	ioseph sponsi marie
iiii	20	b	sancti cuthberti .ix. lec.
	21	c	benedicti abbatis .ix. lec.
xii	22	d	*Primum pascha.*
i	23	e	*Adam creatus est.*
	24	f	agapiti martyris
ix	25	g	*Annunciatio b. ma[rie]. du. fes.*
	26	*A*	castoris martyris
xvii	27	b	iohannis martyris
vi	28	c	dorothee virginis
	29	d	sancti eustachij
xiiij	30	e	quirini martyris
iij	31	f	adelmy martyris

¶ Da · vyd · of · wales · lo · ueth · wel · lekes
That · wyll · make · gre · go · ry · lene · chekes.
Yf · ed · warde · do · eate · some · with · them
Ma · ry · sende · hym · to · bed · lem.

¶ Martius humores gignit, variosque labores.
Sume cibum pure: cocturas, si placet, vre.
Balnea sunt sana: sed queque superflua vana.
Vena nec abdenda: nec potio sit tribuenda.

APRILIS

KL *Aprilis habet dies .xxx. Luna vero .xxix.*
¶ *Nox habet horas .x. Dies vero .xiiii.*

	1	g	theodore virginis
xi	2	*A*	marie egiptiace
	3	b	richardi episcopi et confes.
xix	4	c	ambrosii ep̄i
viii	5	d	martiniani martyris
xvi	6	e	sixti pape et mar.
v	7	f	sancte euphemie
	8	g	sancti perpetui
xiii	9	*A*	sancti hugonis
ii	10	b	passio septem virginum
	11	c	leonis pape
ix†	12	d	
	13	e	*Sol in tauro.*
xviii	14	f	tyburcii & valeriani
vii	15	g	*Claues rogationū.*
	16	*A*	sancti isidori
xv	17	b	aniceti pape
iiii	18	c	transla. s. renati
	19	d	alphegi episcopi
xii	20	e	victoris pape
i	21	f	symeonis episcopi & mar.
	22	g	sancte praxedis
ix	23	*A*	*Georgii martyris*
	24	b	*wilfridi ep̄i. du. f.*
xvii	25	c	*Marci euangeliste. du. fes.*
vi	26	d	*Ultimum pascha.*
	27	e	anastasii pape
xiiii	28	f	vitalis martyris
iii	29	g	trans. sancti libori
	30	*A*	sancte gertrudis

¶ In · A · pryll · am · brose · is · fayne
To · se · vs · was · shed · with · rayne.
Os · walde · forth · with · sent · vic · tore
with · Geor · and · marke · to · do · so · no · more.

¶ Se probat in vere vires Aprilis habere.
Cuncta renascuntur, pori tunc aperiuntur.
In quo scalpescit corpus, sanguis quoque crescit.
Ergo soluatur venter : cruor et minuatur.

† *leg.* x. (Apr. 12). An *obelus*, or dagger, †, here (and usually) marks an error, r an unusual reading in the old printed volume.

Lf. 9. Sig. C boz. ".]

*MAIJ

KL *Mayus habet dies .xxxi. Luna vero .xxx.*
¶ *Nox habet horas .viij. dies .xvj.*

xi	1	b	*Philippi & iacobi dup. f.*
	2	c	athanasij episcopi
xix	3	d	*Inuentio .s. crucis.* Alex[andri] euentii et theodoli marty.
viii	4	e	
	5	f	sancti godardi
xvi	6	g	ioh'is ante portam lati[nam] .ix. l'.
v	7	*A*	*Ioh'is de beuerlati† du. f.*
	8	b	
xiii	9	c	transla. sancti nicolai
ii	10	d	gordiani et epimachi
	11	e	anthonii martyris
x	12	f	nerei achilei & pancra[cii]. mar.
	13	g	seruatii confessoris
xviii	14	*A*	sancti bonifacii
viii†	15	b	
	16	c	brandani episcopi
xv	17	d	sancti carpetis
iiii	18	e	dioscori martyris
	19	f	
xii	20	g	sancti bernardi
i	21	*A*	helene virginis
	22	b	
ix	23	c	sancti desiderii
	24	d	donatiani et rogatiani
xvii	25	e	sancti aldelmi
vi	26	f	*Sancti augustini*
	27	g	
xiiij	28	*A*	geruasij episcopi
iij	29	b	corone martyris
	30	c	
xi	31	d	petronille virginis

¶ *I*ames · toke · Crosse · was · ters[1] · iohñ · to · kyll'.
Ni · co · las · sayd · do · hym · none · yll.
But · with · that · came · fayre · he · laine
And · fran · ceys · to · de · parte · them · twayne.

¶ Mayo secure laxari sit tibi cure.
Scindatur vena, sed balnea dentur amena.
Cum calidis rebus sint fercula seu speciebus.
Potibus ast[r]icta sit saluia cum benedicta.

† *leg.* vij. (May 15).

[1] Crosse wasters: cudgels with handles.

JUNII

KL *Junius habet dies .xxx. Luna vero .xxix.*
¶ *Nox habet horas .vi. dies .xviii.*

	1	e	nicomedis martyris
xix	2	f	marcellini et petri m'*rum*
viii	3	g	lifardi presbiteri
xvi	4	*A*	sancti petrocii *con*fe. non pontifi.
v	5	b	bonifacii pape et marty.
	6	c	sancti claudi
xiii	7	d	medardi & gyldardi
ii	8	e	*Sancti vuillelmi. conf. du. fe.*
	9	f	primi & feliciani marty.
ix†	10	g	iuonis confessoris
	11	*A*	*Barnabe apostoli*
xviii	12	b	basilidis cirini & naboris m'*rum*
vii	13	c	
	14	d	basilii ep̄i et confes.
xv	15	e	viti & modesti
iiii	16	f	cirici & iulite
	17	g	botulphi abbatis
xii	18	*A*	marci & marcelliani m'*rum*
i	19	b	geruasii & p*ro*thasii mar.
	20	c	sancti eduuardi
ix	21	d	leufredi abbatis
	22	e	albani martyris
xvii	23	f	eteldrede virgi. Uigilia
vi	24	g	*Natiuitas ioh'is bap. d. f.*
	25	*A*	trans. scti eligii episcopi
xiiii	26	b	iohannis et pauli mar.
iii	27	c	sancti saturnini
	28	d	leonis pape. Uigilia
xi	29	e	*Petri et pauli du. festum*
	30	f	commemoratio pauli ix. l'c.

¶ In·June·e·ras·mus·dyde·tynke†.
For·to·gxue[?give]·Bar·na·be·drynke.
But·than·bo·tulph·tought†·it·me·ter
That·John̄·sholde·drynke·be·fore·Pe·ter.

¶ In iunio gentes perturbat medo bibentes.
Tunque nouellarum fuge potus ceruisiarum.
Ne noceat cholera valet ista refectio *ver*a.
Lactuce fr*on*des ede, ieiuuns† bibe fontes.

† (Jun. 10). *leg.* x.

JULIJ

KL *Julius habet dies .xxx. Luna vero xxix.*
℔ *Nox habet horas .viii. Dies vero .xvi.*

xix	1	g	octa. iohannis baptiste
viii	2	*A*	swithini ep̄i: processi & martin[iani]
	3	b	
xvi	4	c	transla. sancti martini
v	5	d	iacuti abbatis
	6	e	octa. petri et pauli
xiii	7	f	trans. s. thome mar. ix. lec.
ii	8	g	grimbaldi confessoris
	9	*A*	gertrudis v'g. nō mar. ix. lec.
x	10	b	septem fratrum martyrum
	11	c	sancti benedicti
xviii	12	d	
vii	13	e	sancti priuati
	14	f	sancti donatiani
xv	15	g	sancti iacobi
iiii	16	*A*	*Sol in leone.*
	17	b	alexij confessoris
xii	18	c	arnulphi episcopi
i	19	d	arsenij abbatis
	20	e	margarete virg. & mar. ix. lec.
ix	21	f	praxedis virginis
	22	g	*Marie magdalene*
xvii	23	*A*	apollinaris mar.
vi	24	b	christine virg. Uigilia
	25	c	*Sancti iacobi apl'i. dup̄. fes.*
xiiii	26	d	*S. anne matris marie .ix. l'c.*
iii	27	e	septem dormientium
	28	f	sansonis episcopi
xi	29	g	felicis pape
	30	*A*	abdon et sennes marty.
xix	31	b	germani episcopi & confes.

℔ VVhan · Ma · ry · vi · si · ted · Tho · mas.
The · fre · ers · lete · teyr † · dogs · out · pas.
Thā · came · forth · mar · get · mag · da · layn.
James · an · marth · and · o · ther · tvvayn.

℔ Qui vult solamen iulio probet hoc medicamen.
Venam non scindat: nec ventrem potio ledat.
Somnum compescat: et balnea cuncta timescat.
Sana recens unda: simul allia: saluia munda.

AUGUSTI

KL *Augustus habet dies .xxxi. Luna vero .xxx.*
¶ *Nox habet horas .x. dies vero .xiiij.*

viii	1	c	*Petri ad vincula*
xvi	2	d	*Stephani pape et mar.*
v	3	e	*Inuentio sancti Stephani*
	4	f	sancti dominici confessoris
xiii	5	g	festum oswaldi
ii	6	*A*	Sixti ep̄i fel[icis] & agapiti m̄.
	7	b	festum no*mi*nis iesu. donati mar.
x	8	c	ciriaci cum socijs
	9	d	*Romani mar.* Uigilia
xviii	10	e	*Laurentij martyris*
vii	11	f	*tyburcii martyris*
	12	g	sancte clare
xv	13	*A*	ypoliti cum socijs
iiii	14	b	eusebij confes. Uigilia
	15	c	*Assumptio b. ma[rie]. du. fes.*
xii	16	d	*Sol in virgine.*
i	17	e	octa. sancti laurentij
	18	f	agapiti martyris
ix	19	g	*Magni martyris*
	20	*A*	sancti haduini episcopi
xvii	21	b	priuati martyris
vi	22	c	octa. assumptio. beate ma[rie]
	23	d	sancti claudi. Uigilia
xiiii	24	e	*Bartholomei apl'i. du. fes.*
iii	25	f	hilde virginis non mar.
	26	g	sancti seuerini
xi	27	*A*	rufi martyris
xix	28	b	augustini et hermetis mar.
	29	c	*Decollatio sctī ioh'is bap.*
viii	30	d	felicis et adaucti
	31	e	audoeni ep̄i et co*n*fes.

¶ Pe·ter·cal·led·for·Jesu.
And·bade·Lau·rence·for·to·say·tru.
Ma·ry·se·yng·all·theyr·de·bate.
Made·Bar·thyll·mew·to·breke·Johñs·pa·te.

¶ Quisq*ue* sub augusto viuat medicamine iusto
Raro dormitet, estum coitu*m* quoq*ue* vitet.
Balnea non curet, nec multa comestio duret.
Nemo laxari debet, vel phlebothomari.

SEPTEMBRIS

KL *September habet dies .xxx. Luna vero .xxix.*
℔ *Nox habet horas .xii. dies .xii.*

xvi	1	f	egidii abbatis
v	2	g	anthonii marty.
	3	*A*	ordinatio s. gregorii
xiii	4	b	cuthberti moisi *con*fes. birini ep̄i et confes.
ii	5	c	
	6	d	sancti eugenii
x	7	e	euurcii ep̄i & confes. Uigilia
	8	f	*Natiuitas bt̄ ma*[*rie*]. du. fe.
xviii	9	g	gregorii mar.
vii	10	*A*	
	11	b	prothi & iacincti mar.
xv	12	c	martiniani episcopi
iiii	13	d	mauritii ep̄i et confes.
	14	e	*Exal*[*tacio*] *.s. crucis.*
xii	15	f	cipriani mar. nicomedi mar.
i	16	g	*Euphemie lucie et ger.* [*geminiani*]
	17	*A*	lamberti martyris
ix	18	b	ferreoli presbiteri
	19	c	ianuarii mar.
xvii	20	d	Uigilia
vi	21	e	*Mathei apostoli*
	22	f	mauricii cum sociis mar.
xiiii	23	g	tecle virginis et mar.
iii	24	*A*	andochii mar.
	25	b	firmini ep̄i et mar.
xi	26	c	cipriani & iustine
xix	27	d	cosme et damiani
	28	e	exuperi episcopi
viii	29	f	*Michaelis archangeli*
	30	g	hieronymi presbyteri

℔ *G*i·les·was·cut·to·his·losse.
Ma·ry·sayd·nay·by·this·Crosse.
For·e·dyth·sawe·hov[v]·that·ma·thew.
Dyde·bent·fre·min·cosme·mygh·ew.

℔ Fructus maturi septembri sunt valituri.
Et pyra cum vino, panis cum lacte caprino.
Quanq*ue* dat vrtica, tibi potio fertur amica.
Tunc venam pandas: species cum semine mandas.

OCTOBRIS

KL *October habet dies .xxxi. Luna vero .xxx.*
¶ *Nox habet horas .xiiii. dies .x.*

xvi	1	*A*	remigii & germani confes'.
v	2	b	leodegarij ep̄i .ix. lectio[nes]
xiii	3	c	candidi mar.
ii	4	d	francisci confessoris
	5	e	apolinaris mar.
x	6	f	fidis virginis & mar.
	7	g	marci pape marcellini
xviii	8	*A*	pelagie matrone .ix. lec.
vii	9	b	dionisii et socio*rum* .ix. lec.
	10	c	gereonis m̃. pauli *con*f. ix. lec.
xy	11	d	nichasii archiep̄i cu*m* so[ciis]
iiii	12	e	sancti VVilfridi du. fe.
	13	f	trans. eduuardi *con*fes. ix. l'c.
xii	14	g	calixti pape & martiris
ii†	15	*A*	sancti vulfranni confes.
	16	b	*Sol in scorpione.*
x‡	17	c	etheldrede virginis
	18	d	*Luce euangeliste. du. fe.*
xvii	19	e	festum reliquiaru*m* du. fe.
vi	20	f	austreberte virg. no*n* mar.
	21	g	vndecim milium virgi.
xiiii	22	*A*	marie salome
iii	23	b	sancti romani
	24	c	crispini et crispiniani m[arty]*rum*
xi	25	d	*Trans. s. iohan beuer[lacensis]. du. fe.*
*xix	26	e	euaristi pape
	27	f	Uigilia
viii	28	g	*Symonis et iude*
	29	*A*	translatio s. yuonis
xvi	30	b	germani episcopi
v	31	c	quintini mar. Uigilia

[*Lf. 17. Sig. "Choz. ¶".

¶ Full·lyght·was·fran·ceys·fayth·at·rome.
De·nys·conde·[? coul*d*e]·not·ed·war·oure·come.
Tyll·luke·with·a†·leuen·thou·sande.
Made·crys·pin·and·Sy·mon·to·stande.

¶ October vina prebet cu*m* carne ferina.
Necnon aucina caro tunc valet et volucrina.
Qua*m*uis sit sana tamen est repletio vana.
Quantum vis comede, sed non precordia lede.

† *leg.* i. (Oct. 15). ‡ *leg.* ix. (Oct. 17).

NOUEMBRIS

KL *Nouember habet dies .xxx. Luna vero .xxix.*
℄ *Nox habet horas .xvi. Dies vero .viij.*

	1	d	*Festum omnium sanctorum*
xiii	2	e	*Commemoratio animarum*
ii	3	f	wenefredi + *virg.* Eustachij cum so[ciis]
	4	g	
x	5	*A*	clari martyris
	6	b	leonardi abbatis
xviii	7	c	*sancti* willibrordi ep̄i et confes.
vii	8	d	quatuor coronato*rum* mar.
	9	e	theodori martyris
xv	10	f	martini pape
iiii	11	g	*Martini episcopi*
	12	*A*	sancti renati episcopi
xii	13	b	brictii episcopi
i	14	c	
	15	d	macuti ep̄i et confes.
ix	16	e	depositio edmundi. ix. lec.
	17	f	aniani ep̄i et co*n*fessoris
xvii	18	g	octa. sancti martini
vi	19	*A*	sancte elizabeth
	20	b	edmundi regis & mar.
xiiii	21	c	sancti columbani
iii	22	d	cecilie virginis et mar.
	23	e	clementis .ix. lectionum
xi	24	f	grisogonis martyris
xix	25	g	*Katherine virginis*
	26	*A*	lini pape et martyris
viii	27	b	sancti eusebij confessoris
	28	c	rufi martyris
xvi	29	d	saturnini mar. Uigilia
v	30	e	*Andree apostoli du. f'.*

℄ Saynts·soules·in·heuen·ben·sic·ker[1].
As·say·eth·Mar·tyn·bryc·ker.
Re·corde·hue·and·besse·that·tell·can.
Cle·ment·ka·the·rin·and·sat·An.

℄ *H*oc tibi scire datur q*uo*d reuma nouembre curatur.
Queq*ue* nociua vota (*l.* veta :) : tua sit preciosa dieta.
Balnea cum venere tunc non conducit habere.
Potio tunc sana, tu*n*c nulla minutio vana.

[1] sic·ker = sicer, safe, sure.

DECEMBRIS

KL *December habet dies .xxxi. Luna vero .xxx.*
¶ *Nox habet horas .xviii. Dies .vi.*

	1	f	*Crisanti et darie mar.*
xiii	2	g	claudij episcopi
ii	3	*A*	depositio sancti edmundi
x	4	b	*Barbare virginis*
	5	c	sabbe abbatis
xviii	6	d	*Nicolai episcopi*
vii	7	e	octa. sancti andree
	8	f	*Conceptio b'te marie. du. fe.*
xv	9	g	cipriani abbatis
iiii	10	*A*	sancte eulalie
	11	b	damasci† pape
xii	12	c	sancti corentini
i	13	d	lucie virginis
	14	e	*Sol in capricornio*
ix	15	f	sancti valeriani
	16	g	*O sapientia*
xvii	17	*A*	lazari episcopi
vi	18	b	sancti gaciani
	19	c	
xiiii	20	d	Vigilia
iii	21	e	*Thome ap'li. du. fes.*
	22	f	sancti honorati
xi	23	g	sancti victorini
xix	24	*A*	Vigilia
	25	b	*Natiuitas domini*
viii	26	c	*Stephani prothomart.*
	27	d	*Iohannis euangeliste*
xvi	28	e	*Sanctorum innocentium*
v	29	f	*Thome cantuariensis*
	30	g	sancti vrsini archiep̄i
xiii	31	*A*	sancti siluestri pape.

¶ Loy · was · bar · ber · to · Ni · coll.
Ma · ry · pray · thou · for · lu · ces · soll.
And · for · grace · good · tho · mas · ynde
To · Crist · Steuen · Johā · Chylde · Tho · be · kynde.

*S*ane sunt membris calide res mense Decembris.
Frigus vitetur, capitalis vena secetur.
Lotio tunc vana: sed ventri potio sana
Sit tepidus potus, pugnans cum frigore totus.

The Kalendar of 1536 is followed immediately by the Gospel *rincipio*, without adding any further information; other editions supply here what we print on pp. 21–31.]

Notes on the Kalendar.

Prefixed to each month of the Kalendar in our edition of 1536 the is a woodcut ($2\frac{7}{8} \times 2$ inches) and a quatrain illustrating one of t twelve 'ages,' or periods of six years, into which the human span of years was divided. The 4to Sarum *Horae* printed by F. Regnault Paris in 1535–6 is furnished with an almost identical set of woodcu but the ornamental borders and certain details serve to distingu them. The appropriate sign of the zodiac is introduced at the top each picture, excepting the last where the figures in the drawing too numerous to leave sufficient space. The Sarum blocks are wid some by $\frac{1}{16}$ inch, others by $\frac{1}{8}$ th.

1. *Januarius.* (Zodiacal sign, *Aquarius.*) Four or five children play, with windmills on sticks, winding up a peg-top: one child ride hobby horse; another tosses a popinjay (tied by a string) across to playmate.

¶ The fyrst .vj. yeres of mannes byrth and aege
May wel be compared to Janyuere:
For in this month is no strength nor courage
More than in a chylde of[1] aege of .vi. yere.

2. *Februarius.* (*Pisces.*) A schoolmaster in his chair holds a bi rod in his left hand. Several elder persons with books sit before h On his right side are two lads, one writing in the book which rests his master's knee.

¶ The other .vi. yeres is like february,
In the ende ther of beginneth the springe:
That tyme chyldren is moost apt and redy
To receyue chastisement, nurture, and lerninge.

3. *Martius.* (*Aries.*) A young man with greyhounds, 'shooting the long-bow.' A bird hung at his belt. Two older men attend h one bearing a cross-bow.

¶ Marche betokeneth the .vi. yeres folowinge
Arayeng the erthe with pleasaunt verdure.
That season youth careth for nothinge
And withouth† thought dooth his sporte and pleasu

4. *Aprilis.* (*Taurus.*) The young man, holding a flower in his hand, takes with his right hand the arm of a maiden with rosary her waist. Her handmaid follows them.

¶ The next .vi. yere maketh foure and twenty
And fygured is to ioly Apryll.
That tyme of pleasures man hath moost plenty
Fresshe and louyng his lustes to fulfyll.

[1] of the: *Sarum Horae*, 1535.

5. *Mayus.* (*Gemini.*) He rides on horseback, she riding behind
m on a pillion, her feet on the hanging board, a flower in her right
nd. How the maid gets along with baggage in the background is
t so evident. A poodle runs by the side.

¶ As in the month of Maye all thyng is in myght
So at .xxx. yeres man is in chyef lykyng[1],
Pleausaunt and lusty, to euery mannes syght.
In beaute and strength to women pleasyng.

6. *Junius.* (*Cancer.*) The betrothal. The priest wearing cassock,
rplice, and stole ornamented with 12 or more crosses, joins their
ngloved) hands at the church door. The bride in her hair, crowned
th a garland, wears immense sleeves.

¶ In June all thing falleth to ripenesse
And so dooth man at .xxxvi.[2] yere olde
And studieth for to acquire richesse
And taketh a wyfe to kepe his householde.

7. *Julius.* (*Leo.*) They sit in the home with a little boy in leading-
ings. Nursemaid and serving-man in the background.

¶ At .xl. yere of aege, or elles neuer,
Is ony man endowed with wysdome.
For thence forth[3] his myght faileth euer
As in July dooth euery blossome.

8. *Augustus.* (*Virgo.*) His steward, with donkey, brings fruit and
rn. A labourer lifts sheaves into the granary on a pitchfork, where
woman stores them.

¶ The goodes of the erthe is gadred euermore
In August, so at .xlviii. yere
Man ought to gather some goodes in store
To susteyne[4] aege, that then draweth nere.

9. *September.* (*Libra.*) A needy beggar, driven away from the
or by a fierce dog.

¶ Lete no man thynke for to gather plenty
Yf at .liiii. yere he haue none.
Nomore than yf his barne were empty
In Septembre, whan all the corne is gone.

10. *October.* (*Scorpio.*) The husband, wearing his hat, and his
e and boy and girl at dinner, square trenchers &c. on table. She
ves without a fork. Serving-man and woman wait upon them.

¶ By October betokeneth .lx. yere
That aege hastely doothe man assayle[5].
Yf he haue ought, than it dooth appere
To lyue quyetly after his trauayle.

[1] thy ofly kyng : 36. [2] 'xxvi' : 1536.
[3] than for thou : 1536 ; than forgth : Sar. 35 (*l.* thence forth on).
[4] susteyde : 36. [5] ossayle : 36.

11. *November.* (*Sagittarius.*) The sick man in his chair. T physician diagnoses his symptoms.

¶ Whan man is at .lxvi. yere olde,
Whiche lykned is to bareyne Nouembre,
He wexeth vnweldy, sekely and colde,
Than his[1] soule helth in tyme to remembre.

12. *December.* [*Capricornus.*][2] At the death-bed the priest, wi stole as before, places the taper in the man's hand. The wife, weari large cuffs, as before, is praying. The clerk holds the manual ope The manservant and maid in the background.

¶ The yere by decembre taketh his ende
And so dooth man, at thre score and twelve:
Nature with[3] aege wyll him no[4] message sende.
The tyme is come[5], that he must go hymselue[6].

[1] is: 36.
[2] The sign of the zodiac is not introduced into the woodcut either in the York the Sarum book, for the month of December.
[3] wit: 36. [4] on: Sar. 35.
[5] They tme is is come: 36. Tho tyme is come: Sar. 35.
[6] hy selue: 36. (*for* hy*m*selue.)

*** Editor's Note. The absence of any notice of Nones, Ides Kalends (saving the large letters *KL*, rubricated at the head every month) is noticeable in the little book of 1536. I ha ventured to retain this feature of the 12mo, as the original use must have used the book as it was. In one respect I have deviat from it by printing the numbers of the days of the month (arabic) clarendon type, in place of the roman numerals, a have transferred them from the right-hand margin to the colu where some experience of kalendars has taught me to find the most convenient in the case of a book of 8vo or larger size.

The Canon of Ebbs and Floods, *from the* Horae *of* 1517–18.

Bristowe Sanwithe[1]. Eest		*Berwich*[2]. So West[3]		London West	
Hora	*minut.*	*Hor.*	*min.*	*Hor.*	*min.*
vi	xlviii	xii	xlviii	iii	xlviii
vii	xxxvi	i	xxxvi	iiii	xxxvi
viii	xxiiii	ii	xxiiii	v	xxiiii
ix	xii	iii	xii	vi	xii
x	0	iiii	0	vii	0
x	xlviii	iiii	xlviii	vii	xlviii
xi	xxxvi	v	xxxvi	viii	xxxvi
xii	xxiiii	vi	xxiiii	ix	xxiiii
i	xii	vii	xii	x	xii
ii	0	viii	0	xi	0
ii	xlviii	viii	xlviii	xi	xlviii
iii	xxxvi	ix	xxxvi	xii	xxxvi
iiii	xxiiii	x	xxiiii	i	xxiiii
v	xii	xi	xii	ii	xii
vi	0	xii	0	iii	0
vi	xlviii	xii	xlviii	iii	xlviii
vii	xxxvi	i	xxxvi	iiii	xxxvi
viii	xxiiii	ii	xxiiii	v	xxiiii
ix	xii	iii	xii	vi	xii
x	0	iiii	0	vii	0
x	xlviii	iiii	xlviii	vii	xlviii
xi	xxxvi	v	xxxvi	viii	xxxvi
xii	xxiiii	vi	xxiiii	ix	xxiiii
i	xii	vii	xii	x	xii
ii	0	viii	0	xi	0
ii	xlviii	viii	xlviii	xi	xlviii
iii	xxxvi	ix	xxxvi	xii	xxxvi
iiii	xxiiii	x	xxiiii	i	xxiiii
v	xii	xi	xii	ii	xii
vi	0	xii	0	iii	0
West[6]		Nort(h)est[7]		*Northe*	

¶ *The canon of ebbys and flodes.*

Thys table folowenge seruythe to knowe the full flodes and ebbys of anye hauen or port so that ye knowe what costes the mone is of the fyrmamentt wyche makethe hygh floode att anye portt or hauen thatt ye desyer to know as London the mone beynge in the coste sowthe weste and northeest makythe full water at London.

Nota bene. Exaumple, I desyre to knowe the full floode att London the mone beynge iiii. dayes olde: soo entre ye in too the fyrste lyne of the table called etas lune, that ys to say the ayge of the mone, and descende[4] unto the iiii. daye correspondentt to that iiii., and vnder the tytle for London ye shalle fyende .vi. owers and .xii. mynuettys, soo conclude that when the mone ys iiii dayes olde, than ys hytt full floode att London att .vi. of the cloke and .xii. mynuettys after bothe in mornynge and also att .vi. a cloke and .xii. mynuettys att nyghte and in thys maner of forme ye[5] maye knowe att all other portes, so that ye knowe what coste the mone hathe for thatt place.

[1] *ndwytche*: Sar. 23. stēde†: 18. rtheest: Sar. 23.

[2] Berwycke: Sar. 23.

[3] Southeest: Sar. 23.

[4] ie†: 18.

[6] North: Sar. 23.

¶ Tabula presens indicat locum lune scilicet in quo signo circu zodiaci luna sit omni die, et in qua parte humani corporis ipsa lun dominatur in signis correspondentibus illis membris corporis.

Nomina xii mensium	litera [dierū]	aureus [numerus]	xii. signa [zodiaci]	gradus [signorū]	[Dies electi] Pro fleubothomia	Pro medicinis recipiend.	Pro balneo intrando	
Feb. *Nouember*	[a]	iii	*Aries*	xiii	✠	✠	✠	
Martius	b		*Aries*	xxvi	✠	✠	✠	*attracti*
	c	xiii[i]	Thaurus	x		malum		
December	d	vi	Thaurus	xxiii		malum		retracti
	e		Gemini	vi	*m*	✠	✠	
Aprilis	f	xvii	Gemini	xix	*m*	✠	✠	*digestiu*
	g	ix	Cancer	ii	✠	✠	✠	
Maii	h	[i]	Cancer	xv	✠	✠	✠	expulsi
	i		Cancer	xxix	✠	✠	✠	
	k	xii	*Leo*	xii	*m*	*m*	✠	
	l	iiii	*Leo*	xxv	*m*	*m*	✠	*attracti*
Junius	m		Virgo	viii		malum		
	n	xv	Virgo	xxi		malum		retracti
Julius	o	vii	*Libra*	iiii	✠	✠	✠	
	p		*Libra*	xviii	✠	✠	✠	*digestiu*
	q	xviii	Scorpio	i	✠	✠	*m*	
	r	x	Scorpio	xiiii	✠	✠	*m*	expulsi
Augustus	s	ii	Scorpio	xxviii	✠	✠	*m*	
	t		*Sagittar'*	x	✠	✠	✠	
	v	xiii	*Sagittar'*	xxiiii	✠	✠	✠	*attracti*
	x	v	Capricor.	viii		malum		
September	y		Capricor.	xxii		malum		retracti
	z	xvi	*Aquari*♒	vi	✠	✠	✠	
Jan. *October*	&	viii	*Aquari*♒	xx	✠	✠	✠	*digestiu*
	con		Pisces	iiii	✠	✠	✠	
	ā	[xix]	Pisces	xv	✠	✠	✠	expulsi
	est	[xi]	Pisces	xxx	✠	✠	✠	
	dierum numerus	[aureus] numerus	[xii. signa] zodiaci	[gradus] signorū.	*Dies electi*	Dies electi	*Dies electi*	

*** [The process detailed in the "example," printed on the opposit page, seems obscure. Mr Eustace F. Bosanquet has kindly supplie the necessary interpretation, which will be found in one of th prefatory notes appended to our Introduction.]

The canon for lettynge of blode.

¶ Thys present table showethe daylyi whatt sygne and degre of the ɔdiake that the mone ys in whyche sygnes haue respecte to .xii. partyes mannys bodye and answeringe to the .xii. sygnes of the forseyed ɔdiake, as more playenly apperet(h)e in thys ymage hereafter ɔlowynge.

Nota bene. And to the vnderstondynge, vse and declaratyon of thys ıble folowynge doo in thys wyse[:] by exawmple, i desyere to knowe in hatt sygne and degree the mone shalbe the .xii. daye of September ınno M. cccc[c]. and viij.[1]; Fyrste seke the name of the monethe of eptember in the table, whyche fownde, rekene from hytt vnto the ermynation of .xii. dayes, thatt ys to weytte, ye shall begynne there s 'September' stondythe prented, accowntynge that daye on the hyche ys 'y,' and soo descendynge downe wardes amonge yowre letters n to the laste letter or syllable 'est,' retowrnynge than from 'est' to ıe begynnynge of the table att the letter *A.*, and than the terınynatyon f the .xii. daye of September ye shalle fynde amonge the letters t[h]ys ɔtter *F*, whyche *f* note in yowre mynde. Than nexte ensuynge in ıys table ye shalle enserche and seke for the pryme, otherwyse called *ureus numerus* of thys present yere, wyche ys .viii. vppon the whyche yrectly am† amonge the letters of the crosse rewe correspondentt to iii. ye shall begynne with the fiyrste letter of the crosse rewe *A.*, and ıan, descendynge, *B.*, and soo forthe successyuely, vnto ye come on to ıis letter *F.*, before noted in yowre mynde, whyche in the table of ɔtters endythe uppon *B.*, and dyrectely therto answerynge for yowre ɔnclusion ye shalle fynde the mone *in Ariete* the .xxvj. degreys wyth ✠ crosse, whyche ys vvery good for blode letynge, and thys ✠ crosse, hyche ys meane to resue medycyne *attractyue*[2], and the .iii. ✠ ys good ɔr to entre in to the st[e]we or baythe[3]. And in thys maner ye shalle [ro]cede for any other daye of anye other monethe.

¶ Quoniam autem nonnulli queritant tempora incisioni venarum pta, habetque luna plurimum potestatis in ea re aliis atque aliis cepta signis, non absentaneum videtur hic attexere generales quasdam gnorum proprietates, quibusque partibus humani corporis singula ccommodari soleant, vt quamuis breui ac crasso quodam argumento gna apta ineptaque internoscantur.

¶ Aries, ut perhibent authores, calidus et siccus est atque igneus, aput hominis totum sibi vendicans, aptus incisioni vene.

[1] The Prime or Golden Number for the year 1408 was not 8 but 3; but it *was* 8 r A.D. 1508. The table was made for use in the sixteenth century. The date . ccccc.viii is in fact so given in a Sarum Prymer of 1523.

[2] i.e., the broken cross (the 2nd in the row which is second from the top of this ble) indicates that the day in question is considered to be only a middling good one r taking 'attractive' (or astringent) medicine.

[3] i.e., the third cross, which, in the line in question, is (like the first) a complete broken one, indicates that the day is suitable for going into the stew or vapour th. ('I to thest we'†: 18.)

¶ Thaurus, frigidus et siccus terreusque ad collum spectat, inept sanguini fundendo.

¶ Gemini, calidi, humidi et aerei humeros et bracchia manusq tutantur, inutiles venis aperiendis.

¶ Cancer, frigidus, humidus, aqueus, pectori stomacho pulmoniq accomodatur, varius in minutione sanguinis.

¶ Leonem calidum et siccum igneumque esse perhibent dorsum latera respicientem, periculosum sanguini emittendo.

¶ Virginis signum frigidum siccum terreumque ad ventrem intestina spectat: indifferens vene secande.

¶ Libra calida, humida, aerea, vmbilicum lumbos interioraq ventris sortitur, vtilis sanguini minuendo.

¶ Scorpio frigidus, humidus, aquaticusque, pudenda guberna incertus ad venam incidendam.

¶ Sagittario calido, sicco et igneo coxe ascribantur, vtilis ad i cisionem vene.

¶ Capricornus frigidus, siccus et terreus, habet genua, ad sanguini minutionem haud inutilis existit.

¶ Aquarius, calidus, humidusque et aereus, ad crura refertur indifferens vene incidende.

¶ Pisces quoque indifferentes sunt, frigidi, humidi et aquatic pedesque in tutelam recipiunt.

Distinctiones quattuor complexionum hominum.

LIcet corpus humanum componatur ex naturis quattuor elementorum tamen vno predominante ceteris ipsum corpus a tali dominatur.

¶ Item a terra, tanquam ab inferiori, que est frigida et sicca, dicitu melancolicus, quia frigidus et siccus parum appetit et parum potest Et habet has proprietates.

Versus. Est somnolentus, piger, sputamine plenus
Hinc ebes sensus, pinguis facies, color albus.

¶ Sanguineus, calidus et humidus, sicut aer multa vult et multum potest, et habet has proprietates.

Versus. Largus, amans, hilaris, ridens, rubrique coloris
Cantans, carnosus, satis audax atque benignus.

¶ Colericus, calidus et siccus affirmatur, sicut ignis, multa vult et parum potest: et habet has proprietates.

Versus. Hirsutus, fallax, irascens, prodigus, audax
Astutus, gracilis, siccus, croceique coloris.

¶ *De fluxu ventris.*

Versus. Si fluxum pateris, si non caueas morieris
Concubitum, potum, nimium cum frigore motum.

¶ *Officia .xii. mensium*[1].

Pocula ianus amat, et februus algeo clamat.
Martius arua fodit: aprilis florida prodit.
Frons et flos nemorum Maio sunt fomes amorum.
Dat iunius fena; iulio resecatur auena.
Augustus spicas; september colligit uvas.
Seminat october: spoliat virgulta nouember.
Querit habere cibum porcum mactando december[2].

¶ *Jeiunia .iiii. temporum.*

Post cineres, [P]neuma, post crucem, postque Luciam,
Mercurii, veneris, sabbato, ieiunia fient.

¶ *De nuptiis*[3].

Prime nuptie cuiuslibet anni intrant die .xiij. Januarij. Et durant sque ad dominicam lxx^me^.
Secunde veniunt dominica in albis, que est *Quasimodo geniti.*
Tertie et vltime intrant dominica Trinitatis et durant vsque ad duentum Domini.

Formulae Communes.

*** *The Marian editions of* 1555 *and* 1556 *contain next after the Kalendar the following forms and information for general use, beginning with the criss-cross line of the A, B, C.*

✠ A a b c d e f g h i k l m n o p q r [ſ] s t [v] u w x y z & *con*, [*rum*] ẽ ĩ õ ũ t' t̃ m̃. [ñ.] Est.[4] Amen. In nomine patris et filij et spiritus ancti. Amen. [*Oratio dominicalis.*]

PAter noster qui es in celis sanctificetur nomen tuum. Aduenіat regnum tuum. Fiat voluntas tua sicut in celo et in terra. Panem ostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, cut et nos dimittimus debitoribus nostris. Et ne nos inducas in mptationem. Sed libera nos a malo. Amen.

AVe Maria gratia plena, Dominus tecum. Benedicta tu in mulieribus. Et benedictus fructus ventris tui Jesus [Christus]. Amen.

[1–2] These verses on the occupations of the several months of the year are printed ith slight variations) in the kalendar of the *York Missal* (i. xlii–xlv) of 1516, &c. ney are depicted in xiiith century roundels, with our Saviour blessing them, upon e ceiling of Salisbury Cathedral sanctuary or presbytery.

[3] 'Nuptie incipiunt,' and 'Finiunt Nuptie' are noted on Jan. 13th and 28th, and ay 7th and 28th in some almanacks. For the rule 'Aspicie(n)s, Veterem' see *nuale*, p. 25.

[4] 'est' occurs likewise (after...x, y, z, &, *con*) in *The ABC* (*al.* '*The. BAC*'†) *bothe Latyn and in Englysshe* (1538). See also the last day of the Paschal Series pril 25th), noted in the margin of the *Hereford Breviary* (ii. p. xvi).

CRedo in Deum Patrem omnipotentem, Creatorem celi et terre. I
in Jesum Christum Filium eius vnicum Dominum nostrum. Q
conceptus est de Spiritu sancto, natus ex Maria virgine. Passus su
Pontio Pilato, crucifixus, mortuus et sepultus. Discendit† ad inferna
terci[a] die resurrexit a mortuis, ascendit ad celos acsedit† dextera
Dei Patris omnipotentis. Inde venturus est iudicare viuos et mortuo

Credo in spiritum sanctum, sanctam ecclesiam catholicam, sanctoru
communionem, remissionem peccatorum, carnis resurrectionem et vita
eternam. Amen.

[1][In nomine Patris et Filii et Spiritus sancti. Marcus, Matthe
Lucas, Joannes[2]. Amen.

Jesus Nazarenus crucifixus, Rex Judeorum, Fili Dei, miserere me
Amen.][3]

Per crucis hoc signum: fugiat procul omne malignum.
Et per idem signum: saluetur quodque benignum.
Per signum sancte crucis de inimicis nostris
libera nos, Deus noster.
In manus tuas, Domine, commendo spiritum meum:
redemisti me, Domine, Deus veritatis. Amen.

[*To helpe a prest to synge*[4].]

Confitemini Domino quoniam bonus: quoniam in seculum miser
cordia eius[5].

MIsereatur tui omnipotens Deus et dimittat tibi omnia peccata tua
liberet te Deus ab omni malo, conseruet et confirmet in omn
opere bono et perducat ad vitam eternam. Amen[6].

COnfiteor Deo celi et beate Marie virgini et omnibus sanctis eius, e
tibi, pater, quia ego miser peccator peccaui nimis corde, opere, omi

[1–3] These four lines do not occur in 1556.

[2] 'The Book of Curtayse,' *Meals and Manners*, E. E. T. S., p. 303, li. 2, whe
referring to such forms of devotion as these, quotes the names of the Evangelist
'Marke, Mathew, Luke and Ion,' in this same unusual order. It is the reverse
the order of the *Sequentia Evangelia*, which the boy would see illustrated b
miniatures or woodcuts representing SS. John, Luke, Matthew and Mark, illustratin
'*In principio*,' '*Missus est*,' '*Cum natus*,' and '*Recumbentibus*.' Presumably in th
Latin and the English line some idea of euphony or metre may have suggested th
peculiar order of the names. The Salisbury notary, J. Machon, in 1468, signed th
eight first gatherings of his Chapter Act Book 'IHC. marchus,' 'matheus,' 'lucas
'ioh'nes,' 'ioh'nes Amen,' 'Ad dnñ,' 'cum'(?), '*tribularer*':—placing *Mark* befor
Matthew. Although St John stands first in sundry MSS. of the Greek Gospels, an
St Luke in the '*Aureum*' Latin in the Escurial, it may be questionable whethe
St Mark ever led the way in the New Testament itself.

[4] There is no title supplied for this section (or for several of the others) in th
Marian *Horae* of 1555–56, but 'the A B C both in latyn and Englyshe' in 1538 ha
given the true indication that these are the responses to be said by one serving a
Mass, '*to helpe a prest to synge*.' Dr M. R. James notes that MS. 537 (f. 147) a
Corpus Christi Coll., Cambridge, contains Latin verse directions for a server at Mas

[5] *York Missal*, i. 124, 164.

[6] This is the server's prayer on behalf of the Priest, whose own '*Confiteor*' is no
given in this Layman's Prayer-book. Compare the form in *Missal*, i. 165.

one, mea culpa. Ideo deprecor gloriosam Dei genitricem Mariam et nnes sanctos Dei, et te, pater, ora[re][1] pro me.

Deus[2] tu conuersus viuificabis nos :
Et plebs tua letabitur in te.
Ostende nobis, Domine, misericordiam tuam :
Et salutare tuum da nobis.
Sacerdotes tui induantur iustitiam :
Et sancti tui exultent.
Deus, Deus virtutum, conuerte nos :
Et ostende faciem tuam et salui erimus.
Domine exaudi orationem meam :
Et clamor meus ad te veniat.
Dominus vobiscum
Et cum spiritu tuo.

Ad euangelia. 1.

Adiutorium[3] nostrum in nomine Domini,
Qui fecit celum et terram.
Sit nomen Domini benedictum :
Ex hoc nunc et vsque in seculum.
Kyrie[4] eleyson.
Christe eleyson.
Kyrie eleyson.
Sequentia sancti Euangelij secundum Marcum[5]
(Matheum, Lucam, Johannem).
*G*loria tibi Domine[6].
Per omnia secula seculorum. Amen.
*D*ominus vobiscum.
Et cum spiritu tuo.
*S*ursum corda.
Habemus ad Dominum.
Gratias agamus Domino Deo nostro.
Dignum et iustum est[7].
Pax Domini sit semper vobiscum.
Et cum spiritu tuo[8].
Ite missa est[9].
Deo gratias.
*B*enedicamus Domino[10].
Deo gratias.
Requiescant in pace. Amen[11].

[1] Ora.† 55. This *Confiteor* is said by the server in his turn. [2] *Missal*, i. 166.
[3] These next versicles are not specified here in the printed York Missals. But ee *Sarum*, 580; *Hereford*, 115.
[4] Kyrie: cf. *Missal*, i. 124.
[5] St Mark is again named first as on the preceding page.
[6] '*Gloria tibi Domine*': This 'unwritten' traditional response (as T. Simmons alled it) does not appear in the *York Missal*, ed. 1872. See, however, *The Lay olk's Mass Book*, p. 18, li. 182; p. 219.
[7] Sursum Corda: *Missal*, i. 180. [8] *id.* i. 195.
[9] *id.* i. 180. [10] *id.* i. 210. [11] *id.* i. 211.

[*Ante prandium*

(*Grace to be sayd before dyner*[1].)]

*B*Enedicite.
Dominus.

Oculi omnium in te sperant, Domine, et tu das escam illorum in tempore oportuno.

Aperis tu manum tuam: et imples omne animal benedictione.

*G*loria Patri et Filio, et Spiritui sancto.

*S*icut erat in principio et nunc et semper: et in secula seculorum. Amen.

Kirie eleyson. Xp̄e eleyson. Kyrie eleyson.

Pater noster. Et ne nos. Sed libera nos.

Oremus.

*B*enedic, Domine, nos et dona tua que de tua largitate sumus sumpturi Per Christum Dominum nostrum. Amen.

Jube, domine, benedicere.

*M*ense celestis participes faciat nos rex eterne glorie. Amen.

[*Lectio.* (1 Io. iv. 16, &c.)]

*D*eus charitas est, [et] qui manet in charitate in Deo manet et Deus in eo: Sit Deus in nobis et nos maneamus in ipso. Amen.

[*Post prandium*

(*Grace after dyner.*)]

*D*Eus pacis et benedictionis maneat semper vobiscum.
Tu autem, Domine, miserere nostri.

Deo gratias.

*C*onfiteantur tibi, Domine, omnia opera tua, et sancti tui benedicant tibi.

Gloria Patri. [Sicut erat.]

Agimus tibi gratias, omnipotens Deus, pro vniuersis beneficiis tuis. Qui viuis et regnas Deus. Per omnia secula seculorum. Amen.

Laudate Dominum omnes gentes et Laudate eum omnes populi:

Quoniam confirmata est super nos misericordia eius: et veritas Domini manet in eternum.

Gloria.

Kyrieleyson. Christe eleyson. Kyrieeleyson.

Pater noster. Et ne nos. Sed libera.

*D*ispersit[2], dedit pauperibus.

Justitia eius manet in seculum seculi.

[1] An interesting Memorandum on Latin Graces was contributed by H. Bradshaw to Dr Furnivall's Babees Book, *Meals and Manners* (E.E.T.S.) 1868, pp. 386–396. His paper (Camb. Antiq. Soc.), 1875, on the kindred subject, *On the ABC as an authorised School-book in the Sixteenth Century*, traced from c. 1538 to 1852, is reprinted among his *Collected Papers*, 1889, pp. 333–40.

[2] *The ABC* of 1538 glosses the verse *Dispersit* thus: "Chryste dyd dystrybute goodes & gaue it to the poore. [℟.] His iustice abydeth in the worlde of worldes." f. 5ᵇ.

Benedicam Dominum in omni tempore.
Semper laus eius in ore meo.
In Domino laudabitur anima mea.
Audiant mansueti et letentur.
*M*agnificate Dominum mecum.
Et exaltemus nomen eius in idipsum.
*S*it nomen Domini benedictum.
Ex hoc nunc et vsque in seculum.

[Oremus.]

Retribu[er]e dignare, Domine Deus, omnibus nobis bona facientibus ropter nomen sanctum tuum vitam eternam. Amen.
Benedicamus Domino. Deo gratias.

[*Ant.*] [1]Ave regina celorum,
mater Regis angelorum.
O Maria, flos virginum,
velut rosa vel lilium,
funde preces ad filium
pro salute fidelium.

Post partum virgo inuiolata permansisti: Dei genitrix, intercede pro obis.

Oremus.

Meritis et precibus sue pie matris: benedicat nos Filius Dei Patris. Amen.

[*Pro fidelibus defunctis: in fine gratiarum actionis.*]

Post prandium.

DE profundis clamaui ad te, Domine: Domine, exaudi vocem meam. *F*iant aures tue, &c. [Ps. cxxix. *Brev.* 907[2].]
Kyrie eleyson. Christe eleyson. Kyrie eleyson.
Pater noster.

V. Requiem eternam dona eis, Domine.
Et lux perpetua luceat eis.
A porta inferi:
Erue, Domine, animas eorum.
Credo videre bona Domini:
In terra viuentium.
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.

[1] In place of the Antiphon 'Ave Regina' *The ABC bothe in Latyn and in Englysshe* of Henry VIIIth's time, c. 1538, has here
God graunt that the soules of all faythfull people departed out of this worlde, by his mercy may rest in eternal lyfe. Amen.
God preserue his chyrch vnyuersal,
And this chyrch of England speciall,
And the supreme heed therof oure kynge:
And graunt vs the blysse without endynge. Amen.

[2] The *Gloria* was apparently not said after *De profundis* here. Cf. *Manuale*, p. 34*.

Oremus.

FIdelium Deus omnium conditor et redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum v indulgentiam quam semper optauerunt piis supplicationibus consequan tur. Qui viuis.

Requiescant in pace. Amen.

Fidelium anime per misericordiam Dei in pace requiescant. Amen.

[*Ad potum benedicendum*[1].]

Benedicite. [*R.*] Dominus.

Potum et nos: benedicat agios.

In nomine Patris et Filii et Spiritus sancti. Amen.

[*Ad cibum benedicendum*[2].]

Benedicite. Dominus.

Apposita et apponenda: benedicat Dei dextera.

In nomine.

[*Post cibum*[3].]

Pro tali conuiuio: benedicamus Domino.

Deo gratias.

Ave regina celorum *&c.*

(*Ante cenam*[4].)

Benedicite. Dominus.

Cenam sanctificet: qui nobis omnia prebet.

In nomine.

(*Post cenam*[5].)

Benedictus Deus in donis suis: Et sanctus in omnibus operibus suis.

Adiutorium [nostrum *&c.* Qui fuit *&c.*].

Ave regina. Post partum.

Meritis et precibus.

(*Ante prandium in ieiuniis*[6].)

Benedicite. Dominus.

Edent pauperes et saturabuntur, et laudabunt Dominum qui requirunt eum: viuent corda eorum in seculum seculi.

Gloria [Patri]. Sicut erat. Kyrieleyson *&c.*

Pater noster. Oremus.

Jube, Domine, benedicere.

x nos] Cibo spiritualis alimonie: reficiat nos rex eterne glorie. Amen.

(*Lectio.* 2 Cor. xiii. 14.)

Gratia Domini nostri Jesu Christi, caritas Dei et communicatio sancti Spiritus sit semper cum omnibus nobis [in Christo Jesu Domino]. Amen.

[1] This York blessing, or grace, *ad potum* does not appear in the *A*, *B*, *C*; nor in *Sar.*

[2] This is styled a 'short grace affore dyner' in MS. Balliol Coll. Oxon. 354.

[3] *A 'shorte grace after dyner, & after soper, bothe'*: ibid. *Meals and Manners*, E.E.T.S., p. 384.

[4] *'Grace affore soper'*: id. p. 384.

[5] *'Grace after soper'*: ibid.

[6] *'On ffisshe days'*: id. p. 383.

(*Post prandium in ieiuniis*[1].)

Memoriam fecit mirabilium suorum misericors et miserator Deus. scam dedit timentibus se.
Gloria Patri.
Agimus tibi gratias. (*Lectio.* Esai. lviii.)
Frange esurientibus panem tuum et egenos vagosque educ in domum uam: cum videris nudum [co]operi eum, et carnem tuam ne despexeris, it Dominus omnipotens.

In die Pasche.

Ante prandium. Benedicite. Dn's. Hec [est] dies. [*Brev.* i. 388, 06.] Gloria. Kyrie. Pater noster. Sed libera. Oremus. Benedic, Domine. Jube, domine. Mense celestis.
Lectio. Expurgate vetus fermentum, vt sitis noua conspersio, sicut stis azymi. Etenim pascha nostrum immolatus est Christus. Itaque pulemur in Domino.
Post prandium. Qui dat escam omni carni confitemini Deo celi.
Tu autem, Domine, miserere.
Laudate Dominum. Quoniam confirmata. Gloria. Sicut.
In resurrectione tua Christe:
Celum et terra letentur. Alleluia.
Oremus.
Spiritum [in] nobis Domine tue charitatis. [*Brev.* i. 402.]
Dominus vobiscum. Et cum spiritu tuo.
Benedicamus Domino. Alleluya. Alleluya.
Deo gratias. All'a. All'a.

[*Post Prandium:* De profundis, ut supra, p. 29.]

Precatio de Trinitate. [*Ad Trinitatem*[2].]

AUxiliatrix sis mihi Trinitas sancta. (Deus in nomine tuo. Crux triumphalis. Jesus Nazarenus. In nomine. Per signum. Piissime et clementissime. *follow here in* 1556 *They are prayers to be said ere ye departe out of your chambre at your vprysynge,' and, when* 'thou goest fyrst out of thy hous(e)'; *see our text of* 1536, pp. 34, 35, *below.* See also, *Brev.* i. 387–8.)

Then follows: *Ad matutinas de beata Maria:* as on p. 37.

1 '*Grace after dynere*': *Meals and Manners*, pp. 383–4.
2 'A prayer to the Trinity': this is found in the *Fifteen Oes in English*, W. de Worde, 1494; Invocatio S. Trinitatis mane, cum exsurrectus fueris, dicenda: and in *Hours in Eng. and Latin*, 1536.

Lf. C. 4 erso d. 1536 resumed rom . 20).

*Secundum Johannem.

¶ *Initium sancti euangelii secundum Johannem*[1].

[1]Gloria tibi Domine[1].

[2]IN principio erat verbum, et verbum erat apud Deum, et Deus era verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nichil. Quod factum est in ipso vit erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebre ea non comprehenderunt. Fuit homo missus a Deo: cui nomen era Iohannes. Hic venit in testimonium, vt testimonium perhiberet d lumine, vt omnes crederent per illum. Non erat ille lux, sed vt test monium perhiberet de lumine. Erat lux vera que illuminat omne hominem venientem in hunc mundum. In mundo erat, et mundus pe ipsum factus est: et mundus eum non cognouit. In propria venit, et su eum non receperunt. Quotquot autem receperunt eum: dedit eis pote tatem filios Dei fieri: his qui credunt in nomine eius. Qui non e sanguinibus, neque ex voluntate carnis, neque ex voluntate viri: sed e Deo nati sunt. Et verbum caro factum est: et habitauit in nobis. E vidimus gloriam eius, gloriam quasi vnigeniti a patre: plenum gratie e veritatis.

Deo gratias.

Lf. C. 5. †[3]*An.* Te inuocamus, te adoramus, te laudamus, o beata Trinitas.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et vsque in seculum[3].

[4]*Oratio.*

PROTECTOR in te sperantium Deus, sine quo nichil est validum nichil sanctum; multiplica super nos misericordiam tuam: vt te rectore, te duce, sic transeamus per bona temporalia, vt non amittamus eterna. Per[4].

¶ *Sequentia sancti euangelij secundum Lucam.*

Gloria tibi Domine[5].

[6]IN illo tempore. Missus est Gabriel angelus a Deo in ciuitatem Galilee, cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Joseph de domo Dauid: et nomen virginis Maria. Et ingressus angelus ad eam dixit, Aue gratia plena, Dominus tecum: benedicta tu in mulieribus. Que cum audisset, turbata est in sermone eius: et cogitabat qualis esset ista salutatio. Et ait angelus ei, Ne timeas, Maria, inuenisti enim gratiam apud Dominum. Ecce concipies in vtero, et paries filium: et vocabis nomen eius Jesum. Hic erit

[1–1] Sarum *Horae* 1535–6 has a ✠ before and after this response.
[2] Small woodcut (1 × $\frac{5}{8}$ in.): St John with his eagle.
[3–3] *omit* Sar. [4–4] *omit* Sar [5] *Sar.* has a ✠ after this response.
[6] Small woodcut (1 × $\frac{5}{8}$ in.) of St Luke writing near a revolving desk. His symbol, the ox, at his feet.

agnus: et filius altissimi vocabitur. Et dabit illi Dominus Deus sedem
auid patris eius: et regnabit in domo Jacob in eternum, et regni eius
n erit finis. Dixit autem Maria ad angelum, Quomodo † fiet istud, † Lf. C. 5
oniam virum non cognosco? Et respondens angelus dixit ei, Spiritus *verso.*
ictus superueniet in te: et virtus altissimi obumbrabit tibi. Ideoque
quod nascetur ex te sanctum: vocabitur filius Dei. Et ecce Elizabeth,
gnata tua: et ipsa concepit filium in senectute sua. Et hic mensis est
ctus illi que vocatur sterilis: quia non erit impossibile apud Deum
ne verbum. Dixit autem Maria, Ecce ancilla Domini: fiat michi
undum verbum tuum.
Deo gratias.

℄ *Sequentia sancti euangelij secundum Mattheum.*

Gloria tibi, Domine[1].

NVM natus esset Iesus in Bethleem Iude in diebus Herodis regis:
ecce magi ab oriente venerunt Hierosolymam dicentes, Ubi est qui
tus est rex Iudeorum? Vidimus enim stellam eius in oriente, et
nimus adorare eum. Audiens autem Herodes rex turbatus est, et
nis Hierosolyma cum illo. Et congregans omnes principes sacerdotum
scribas populi, sciscitabatur ab eis, vbi Christus nasceretur. At illi
erunt ei, In Bethleem Jude. Sic enim scriptum est per prophetam,
tu, Bethleem, terra Juda: nequaquam minima es in principibus Juda.
te enim exiet dux qui regat populum meum Israel. *Tunc Herodes * Lf. C. 6.
m vocatis magis diligenter didicit ab eis tempus stelle que apparuit
et mittens eos in Bethleem dixit, Ite et interrogate diligenter de
ero: et cum inueneritis renunciate michi, vt et ego veniens adorem
n. Qui cum audissent regem: abierunt. Et ecce stella quam viderant
oriente antecedebat eos vsque dum veniens staret supra vbi erat puer.
dentes autem stellam[3] gauisi sunt gaudio magno valde: et intrantes
num inuenerunt puerum cum Maria matre eius. Et procidentes
rauerunt eum. Et apertis thesauris suis obtulerunt ei munera:
um, thus, et myrram. Et responso accepto in somnis ne redirent ad
rodem: per aliam viam reuersi sunt in regionem suam.
Deo gratias.

℄ *Sequentia sancti euangelij secundum Marcum.*

Gloria tibi, Domine[1].

N illo tempore. Recumbentibus vndecim discipulis: apparuit illis
Jesus, et exprobrauit incredulitatem illorum et duritiam cordis:
a his qui viderant eum resurrexisse non crediderant. Et dixit eis,
ntes in mundum vniuersum: predicate euangelium omni creature.
crediderit et baptizatus fuerit, saluus erit. Qui uero non crediderit,
demnabitur. Signa autem eos qui crediderint hec sequentur. In

Sar. has a ✠ after this response.
Small woodcut (1 × $\frac{4}{6}$ in.) of St Matthew transcribing from an open book held
he (winged) Man.
add 'magi': *Sar.* 35. Cf. *Br.* i. 177. [4] There is no woodcut for St Mark.

nomine meo demonia eijcient: linguis loquentur nouis: [s]erpent
Lf. C. 6 tollent. Et si mortiferum quid *biberint non eis nocebit. Super egr
verso. manus imponent: et bene habebunt. Et Dominus quidem Jesus po
quam locutus est eis: assumptus est in celum, et sedet a dextris D
Illi autem profecti predicauerunt vbique, Domino cooperante et s
monem confirmante sequentibus signis.

Deo gratias.

Per euangelica dicta: deleantur nostra delicta[1]. Amen.

Pro carnali dilectione.

DOMINE, libera animam meam a carnali dilectione et a maloru
recordatione, vt eorum qui vidi vel audiui a malis seculo n
recorderer[2], et alijs non dicam, Domine concede michi in hoc seculo sanc
habitu viuere, ut a te imperpetuum non separare[3], quatenus pro me
pro meis parentibus te [digne][4] exorare valeam. Qui viuis et regn
Deus. Per omnia secula [seculorum Amen. Pater noster. Aue Maria

Pro tentatione carnis.

DOMINE Jesu Christe, rex virginum, integritatis amator, mun
et muni cor meum ab omnibus sagittis, [et][4] insidijs inimici,
extinguens[5] in me omne incendium libidinis da veram humilitatem
tranquillitatem patientie pectori meo. Succende mentem meam t
charitatis stimulis: vt odio habens omnem viam iniquitatis poss
cunctis diebus vite mee complacere tibi. [Amen.]

Pater noster. Aue Maria.

℔ *These prayers folowynge ought to be sayd or ye departe out of you
chambre at your vprysynge.*

Lf. C. 7. *AVXILIATRIX sis michi Trinitas sancta. Deus, in nomine t
leuabo manus meas. Crux triumphalis passionis Domini nos
Jesu Christi. Jesus Nazarenus rex Iudeorum, fili Dei, miserere m
In nomine Patris et Filij et Spiritus sancti Amen.

Per signum sancte cru[✠]cis[6] de inimicis nostris libera nos, Deu
noster.

Pijssime Deus et clementissime pater: laudes et gratias ago ti
Domine Jesu Christe, omnipotens eterne Deus, qui me indignum fam
lum tuum *N.* in hac nocte custodisti, protexisti, visitasti, sanum
incolumem ad principium huius diei me peruenire fecisti: et pro al
beneficijs tuis que tua sola bonitate michi contulisti, deprecor clementia
tuam, misericors Deus, vt concedas michi diem venturum sic perage
in tuo sancto seruitio cum humilitate, discretione, deuotione et dilectio
benigna, vt tibi seruitutem meam debitam et placabilem in omnib

[1] "*Whan the prest hath sayde the gospel, say thys.* Per hec sancta euangelic
&c. "Amen. Pater noster. Aue Maria." *Ebor.* 1517, *Sar.* which then print
Passion according to St John. Egressus est Dominus..... posuerunt Jesu. I
gratias. *V.* Qui passus est. *R.* Domine miserere nobis. Oremus. Deus, qui ma
tuas, &c.

[2] recorder: 1517. [3] separer: 17. [4] *add* 1517. [5] extingue: 17
[6] The ✠ is printed in *Sar.* [7] *add.* 'salutaris': *Sar.*, *Ebor.* 1

eribus meis valeam persoluere, et fac me cum tua gratia viuere semper
omnibus diebus vite mee [:] tibi commendo corpus meum et animam
eam. Per Christum[1].

℔ *Whan thou goest fyrst out of thy hous, bless the, sayenge thus.*

CRUX triumphalis Domini nostri Jesu Christi, ecce viuifici crucis
dominicum signum: fugite partes aduerse. In nomine [✠] Patris
Filij et Spiritus sancti. Amen.

Oratio.

DEVS, qui tres magos orientales, Iaspar, Melchior, et Balthasar, † Lf. C. 7
ad presepe[2] Domini, stella duce, conduxisti: conduc me ad loca *verso.*
roposita sine totius aduersitatis impedimento; et, quo eos reduxisti[3]
ngelo nunciante, reduc me, te ipso auxiliante. Per Christum.

[4]*A*ngele, qui meus es custos, pietate superna:
Me tibi commissum serua, defende, guberna[5].

℔ *Whan thou entrest in to the chyrch, saye thus.*

DOMINE, in multitudine misericordie tue introibo in domum tuam,
adorabo ad templum sanctum tuum, et confitebor nomini tuo.
*D*omine, deduc me in iustitia tua, propter inimicos meos: dirige in
nspectu tuo viam meam[6].

℔ *At thy takynge of holy water, saye thus.*

AQUA benedicta sit nobis salus et vita: presta michi, Domine, per
hanc creaturam aspersionis aque sanitatem mentis, integritatem
rporis, tutelam salutis, securitatem spei, corroborationem fidei, nunc
in futuro. Amen[6].

℔ *Whan*[7] *thou begynneste to praye, thus begynne, knelynge.*

DISCEDITE a me maligni, et scrutabor mandata Dei mei. Aufer
a me, Domine, omnes iniquitates meas, vt merear pura mente
troire in sancta sanctorum[8]. Aperi, Domine, os meum ad benedi-
ndum nomen tuum, *et munda[9] cor meum a vanis et nequissimis cogi- * Lf. C. 8.
tionibus: vt dignus merear exaudiri ante conspectum diuine maiestatis
ue. Dignus es, Domine Deus meus, accipere gloriam et honorem et
rtutem, quia tu creasti omnia [et] propter nomen tuum [erant] et

1307833

[1] Per Dominum. *Sar.*
[2] ad cunabula: see the longer form of this prayer printed below before the Prayers St Bridget.
[3] qui eos conduxisti: *Sar.*, *Ebor.* 17.
[4] '*Ad proprium angelum.*' Sar.
[5] Sar. 23. 35 have here *Ad crucem.* Crucem tuam. *Whan the prest torneth ter the lauatorye.* Spiritus sancti gratia. *A gode blessyng whan ye goo forth on a essage or iournay say thus. Oratio.* Benedicat me imperialis.
[6] Sar. adds *Pater.* and *Aue.* to these prayers.
[7] *Wan*†: Sar. 23.
[8] Veni, Domine, visitare me in pace: vt leter coram te corde perfecto. *Sar.* serts this: as does also *Ebor.* 17.
[9] Emundaque: *Sar.*, *Ebor.* 17.

creata sunt. Salus et honor Deo meo, qui sedes super thron
et Agno. alleluia[1].

¶ *Pro vera penitentia.*

OMNIPOTENS sempiterne Deus, precor te vt non permittas
perire, quia creatura tua [sum]. Concede michi spacium vite
possibilitatem atque voluntatem bene viuendi, vt ante diem exitus
per veram penitentiam merear placere tibi, Deo meo, viuo et vero,
solus Deus et Dominus viuis et regnas in secula seculorum. Amen.
Pater noster.
Aue Maria[2].

CONFITEOR tibi, Domine Jesu Christe, omnia peccata mea q
cunque feci ab infantia mea vsque nunc, sciens aut ignorans.
Et quicquid in hac die, vel in hac nocte, dormiens aut vigilans,
verbis, in factis, in cogitationibus, per iacula diaboli, aut per desideri
carnis mee, aduersus tuam voluntatem, et ex toto corde meo veni
peto, exorans ne ira tua veniat super me. Sed gratia tua respic
super me in eternum. Fiat benedictio Dei Patris et Filij et Spiri
Lf. C. 8 sancti super †me. Assit michi intercessio sancte Dei genitri
erso. Marie, Michaelis archangeli, sancti Johannis baptiste, sancti Johan
euangeliste, sancti Petri, sancti Pauli, sancti Georgij, sancti Christofo
sancti Martini, sancti Nicolai, sancte Katherine, sancte Barbare, san
Margarete: et omnes sancti et electi Dei, orate pro me, vt mere
vobiscum regnum Dei possidere.
Suscipe[re] dignare Domine Deus omnipotens, has orationes quas e
indignus peccator decantare desidero in honore sanctissimi nominis
et beate Marie virginis genitricis Filij tui Domini nostri Jesu Christi
omnium sanctorum tuorum et sanctarum tuarum[3] pro me miserrim
peccatore omnibus propinquis, amicis, parentibus, benefactoribus,
recommendatis[5] meis, pro peccatis innumerabilibus per nos commissis:
pro animabus omnium fidelium defunctorum. Et[6] concede, quesum
omnipotens Deus, vt nobis omnibus et[7] orationes proficiant ad salute
mentis et corporis, remediumque anime ad veram penitentiam faciend
in hac vita: et in fine ad gloriam et vitam consequendam. Amen[8].

Oratio.

BENEDICAT me Deus Pater, qui cuncta creauit ex nichilo.
Custodiat me Dei Filius, qui hominem perditum sanguine repa
uit ex proprio.

[1] Sar. and 17 have here "Pater. Aue. O bone Jesu. Ascendat ad te. *Pro carn
dilectione.* Domine libera. *Pro tentatione carnis* Domine J. C. rex virginum."
[2] Sar. and 17 have here short prayers for the several canonical hours, *Ora
S. Augustini in nocte* Deus Pater noster qui ut oremus. *Or. S. Anselmi.*
[3] *omit* 'tuarum': Sar. [4] misero: *Sar.* [5] recommandatis; *Sar.*
[6] *omit* 'Et': *Sar.* [7] ne: *Sar.*
[8] Here follow various intercessory and indulgenced prayers in Sar. *Whan th
receyuest the pax say*, Da pacem, &c., and *whan thou shalt receyue the sacrem
Domine, non sum.*

Illuminet me spi-*ritussanctus: cuius me semper saluet pie consola- * *Sig.* D.
nis infusio.
Liberet me ab omni malo sanctissima Trinitas[1]. Conseruet et con-
net me in omni opere bono: et ad vitam perducat eternam. Amen.

Oratio.

DOMINE Jesu Christe, exaudi orationem meam, et imple desiderium meum in bonum ad laudem tui nominis. Amen.

ASCENDAT ab te, Domine Deus, oratio mea, et peto vt non reuer-
tatur ad me vacua: sed sicut vis et scis miserere mei in omnibus
ime et corporis necessitatibus. Amen.

Jesus Jesus Jesus esto michi Jesus. [Amen. Pater noster. Aue.
d. 17.]

¶ *Sequuntur hore beate Marie virginis secundum vsum Eboraceñ.*

[2]Ad Matutinas.

DOMINE, labia mea aperies.
Et os meum annunciabit laudem tuam.
*D*eus in adiutorium meum intende.
*D*omine ad adiuuandum me festina.

*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum
men.
Alleluia.

Inuitatorium. Aue Maria gratia plena Dominus tecum. Aue Maria
atia plena Dominus tecum.

[1] *misprinted* 'sanctissime Trinitatis.'
[2] Large woodcut ($2\frac{1}{16} \times 2\frac{1}{8}$ in.) of the Annunciation, above it are the words—
Aue gratia plena, Dominus tecum; benedicta tu in mulieribus,
d below it the lines—
¶ The holy Goost dyde inspyre
The frendes lyke tongues of fyre.

In *Sar.* the following Suffrages also occur before '*Ad Matutinas*':—
Whan thou hast receyuest†. Vera perceptio. *To gete grace for synnes.* Exaudi
aesumus, Dñe, supplicum. *Ayen euystll*† (i.e. *evyll*) *thoughtes.* Omps. mitissime
us, respice. *For the treude* (? *true*) *kynge.* Deus regnorum, et Christiani. *For thy*
nde lyuyngne. Deus, qui iustificas. *For wayefarynge men.* Adesto, Dñe, suppli-
tionibus. *For frendes in sykenes or in necessite.* Omps. s. Deus, salus eterna. *For*
y fader and moder deed. Deus, qui nos patrem. *For thy frende that is deed.*
scipe pijssime. *For the lyuynge and deed.* Omps. s. Deus, qui viuorum. *For*
r benefactours qwyk and deed. Deprecamur te. *V.* Adoramus te. *R.* Clementer.
emus. Dñe J. C. Fili Dei viui, pone passionem. Gloriosa passio. *Ad B. Mariam*
st communionem, Or. O serenissima et inclita. *Our holy fader Sixtus the .iiij.*
pe hath graunted to all them that devoutly say this prayer before the ymage of our
dy the some of .xi. M. yers of perdon. Aue sanctissima Maria, mater Dei, regina
i &c. Pater. Aue Maria.

Psalmus [*xciiij.*
in quo monet Deum hilariter et deuote laudare][1].

VENITE exultemus Domino, iubilemus Deo salutari nostro: p occupemus faciem eius in confessione: et in psalmis iubilemus ei.

Aue Maria gratia plena Dominus tecum.

*Q*uoniam Deus magnus Dominus et rex magnus super omnes dec quoniam non repellet Dominus plebem suam: quia in manu eius su omnes fines terre: et altitudines montium ipse conspicit.

Dominus tecum.

*Q*uoniam ipsius est mare et ipse fecit illud; et aridam fundauerui manus eius: venite adoremus et procidamus ante Deum, ploremus cora Domino qui fecit nos: quia ipse est Dominus Deus noster: nos aute populus eius et oues pascue eius.

Aue Maria gratia plena Dominus tecum.

*H*odie si vocem eius audieritis nolite obdurare corda vestra: sic in exacerbatione secundum diem tentationis in deserto vbi tentauerui me patres vestri: probauerunt et viderunt opera mea.

Dominus tecum.

*Q*uadraginta annis proximus fui generationi huic et dixi semper errant corde ipsi vero non cognouerunt vias meas quibus iuraui in ii mea si introibunt in requiem meam.

Aue Maria gratia plena Dominus tecum.

*G*loria Patri et Filio et Spiritui sancto: sicut erat in principio nunc et semper: et in secula seculorum amen.

Dominus tecum.

Aue Maria [gratia plena, Dominus tecum].

Hymnus.

QUEM terra ponthus ethera,
colunt adorant predicant:
trinam regentem machinam,
claustrum Marie baiulat.

*C*ui luna, sol et omnia,
deseruiunt per tempora:
perfusa celi gratia,
gestant puelle viscera.

*B*eata mater munere,
cuius supernus artifex:
mundum pugillo continens,
ventris sub archa clausus est.

*B*eata celi nuncio,
fecunda sancto Spiritu:
desideratus gentibus,
cuius per aluum fusus est.

[1] These headings to the Psalms are found in *Ebor.* 1517, as well as in *Sarum* 1535–

*G*loria tibi, Domine,
qui natus es de virgine:
cum Patre et sancto Spiritu,
in sempiterna secula. Amen.

An. Benedicta tu.

Psalmus [*.viij. de exaltatione Christi, et ecclesie dilatatione*].

DOMINE Dominus noster: quam admirabile est nomen tuum in vniuersa terra.
*Q*uoniam eleuata est:...*Brev. Ebor.* i. 734.
*G*loria.

Psalmus [*.xviij. de incarnatione Domini*].

CELI enarrant gloriam Dei: et opera manuum eius annunciat firmamentum.
*D*ies diei eructat verbum:...*Brev.* i. 746.
*G*loria Patri.

Psalmus [*.xxiiij. de glorificatione et hominis reparatione*].

DOMINI est terra et plenitudo eius orbis terrarum: et vniuersi que habitant in eo.
*Q*uia ipse super maria fundauit eum:...*Br.* i. 754.
*G*loria.
Ant. Benedicta tu in mulieribus et benedictus fructus ventris tui.
V. Sancta Dei genitrix virgo semper Maria.
[*R.*] Intercede pro nobis ad Dominum Deum nostrum.
Pater noster [qui es in celis, Sanctificetur nomen tuum. Adueniat gnum tuum. Fiat voluntas tua, sicut in celo, et in terra. Panem strum quotidianum da nobis hodie. Et dimitte nobis debita nostra, ut et nos dimittimus debitoribus nostris].
Et ne nos [inducas in tentationem].
Sed libera [nos a malo. Amen].
Jube, domine, benedicere.

[*Benedictio.*]

Alma virgo virginum: intercedat pro nobis ad Dominum. Amen.

Lectio prima.

Sancta Maria virgo virginum,
mater et filia regis regum omnium,
tuum nobis impende solatium,
vt celestis regni per te mereamur habere premium,
et cum electis Dei regnare imperpetuum[1].

Tu autem, Domine, miserere nostri.
Deo gratias.
R. Beata es virgo Maria que Dominum portasti creatorem mundi. enuisti qui te fecit et in eternum permanes virgo.

[1] This line is omitted in *Brev. Sar.* ii. 292, but is found in the great Sar. *Legenda* 18, f. 41,

V. Aue Maria gratia plena, Dominus tecum. Genuisti qui te feci
Jube, domine, benedicere.

[*Benedictio.*]

Oret mente pia: pro nobis virgo Maria. Amen.

Lectio secunda.

Sancta Maria piarum pijssima,
intercede pro nobis sanctarum sanctissima,
vt per te, virgo gloriosa,
sumat nostra[1] precamina,
qui pro nobis ex te natus regnat super ethera,
vt sua charitate nostra deleantur peccamina.

Tu autem, Domine [miserere nostri. Deo gratias.]

Responsorium. Sancta et immaculata virginitas, quibus te laudib
efferam nescio. Quia quem celi capere non poterant: tuo gremio co
tulisti.

V. Benedicta tu in mulieribus, et benedictus fructus ventris t
Quia quem.
Jube domine benedicere.

[*Benedictio.*]

Sancta Dei genitrix: sit nobis auxiliatrix. Amen.

Lectio iii.

Sancta Dei genitrix que digne meruisti concipere
quem totus orbis nequiuit comprehendere;
tuo pio interuentu culpas nostras ablue:
vt perennis sedem glorie
per te redempti valeamus scandere,
vbi manes cum Filio tuo sine tempore.

Tu autem.

R. Felix namque es, sacra virgo Maria, et omni laude dignissim
Quia ex te ortus est sol iusticie Christus Deus noster.

V. Ora pro populo, interueni pro clero, intercede pro deuoto femine
sexu; sentiant omnes tuum leuamen, quicunque celebrant tuam co
memorationem. Quia ex te. Gloria Patri et Filio et Spiritui sanct
Quia ex te ortus.

℣ *Canticum*[2] *Ambrosij et Augustini.*

Te Deum laudamus: te Dominum confitemur.
Te eternum patrem: omnis terra venerat.
Tibi omnes angeli: tibi celi et vniuerse potestates,
Tibi cherubin et seraphin: incessabili voce proclamant.
Sanctus.
Sanctus.
Sanctus Dominus Deus sabaoth.

[1] virgo nostra sumat: *Brev. Sar.* ii. 292.

[2] *add* 'sanctorum': 17.

*P*leni sunt celi et terra maiestatis glorie tue.
*T*e gloriosus apostolorum chorus,
*T*e prophetarum : laudabilis numerus,
*T*e martyrum candidatus : laudat exercitus.
*T*e per orbem terrarum : sancta confitetur ecclesia.
*P*atrem immense maiestatis.
*V*enerandum tuum verum : et vnicum Filium.
*S*anctum quoque paraclitum Spiritum.
*T*u rex glorie, Christe.
*T*u Patris sempiternus es Filius.
*T*u ad liberandum suscepturus hominem non horruisti virginis vterum.
*T*u deuicto mortis aculeo : aperuisti credentibus regna celorum.
*T*u ad dexteram Dei sedes : in gloria Patris.
*J*udex crederis esse venturus.
*T*e ergo quesumus famulis tuis subueni : quos precioso sanguine redemisti.
*E*terna fac cum sanctis tuis in gloria numerari.
*S*aluum fac populum tuum, Domine : et benedic hereditati tue.
*E*t rege eos : et extolle illos vsque in eternum.
*P*er singulos dies : benedicimus te.
*E*t laudamus nomen tuum in seculum : et in seculum seculi.
*D*ignare, Domine, die isto : sine peccato nos custodire.
*M*iserere nostri, Domine : miserere nostri.
*F*iat misericordia tua, Domine, super nos : quemadmodum sperauimus in te.
*I*n te, Domine, speraui : non confundar in eternum.
V. Ora pro nobis, sancta Dei genitrix.
R. Vt digni efficiamur promissionibus Christi.

Ad Lavdes[1].

DEVS, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri et Filio et Spiritui sancto.
*S*icut erat in principio et nunc et semper : et in secula seculorum. Amen.
An. O admirabile.

Psalmus [*.xcj. in quo monet ad laudem Christi*].

*D*ominus regnauit ; decorem indutus est : indutus est Dominus fortitudinem, et precinxit se.
*E*tenim firmauit orbem terre :... *Br.* i. 843.
*G*loria Patri.
*S*icut erat.

[1] Large woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.) of the Visitation, under which are the lines—

¶ How Mary the moder and vyrgin
Visyted Elizabeth wyf of Zachari :
Whiche sayd, blyssed be thou, cosyn,
And blyssed be the fruyt of thy body.

Psalmus [*.xcix. in quo monet Deum alacriter laudare: et peccata nostra humiliter plangere*].

Iubilate Deo omnis terra: servite Domino in letitia.
*I*ntroite in conspectu eius:...*Br.* i. 851.
*G*loria.

Psalmus [*.lxij. in quo monet recte conversari in medio nationis praue*]

Deus Deus meus: ad te de luce vigilo.
*S*itiuit in te anima mea:...*Br.* i. 801.

[*Psalmus .lxvi. in quo propheta nos monet ad laudem Dei: et bene operandum.*]

Deus misereatur nostri et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.
*U*t cognoscamus in terra viam tuam:...*Br.* i. 804.
*G*loria Patri.

Canticum trium puerorum. [*Danielis .iij. cap. in quo omnia creata monentur ad laudandum Deum.*]

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in secula.
*B*enedicite angeli Domini Domino: benedicite celi Domino.
*B*enedicite aque omnes que super celos sunt Domino: benedicite omnes virtutes Domini Domino.
*B*enedicite sol et luna Domino: benedicite stelle celi Domino.
*B*enedicite ymber et ros Domino: benedicite omnis spiritus Dei Domino.
*B*enedicite ignis et estus Domino: benedicite frigus et estas Domino.
*B*enedicite rores et pruina Domino: benedicite gelu et frigus Domino.
*B*enedicite glacies et niues Domino: benedicite noctes et dies Domino.
*B*enedicite lux et tenebre Domino: benedicite fulgura et nubes Domino.
*B*enedicat terra Dominum: laudet et superexaltet[1] eum in secula.
*B*enedicite montes et colles Domino: benedicite vniuersa germinantia in terra Domino.
*B*enedicite fontes Domino: benedicite maria et flumina Domino.
*B*enedicite cete et omnia que mouentur in aquis Domino: benedicite omnes volucres celi Domino.
*B*enedicite omnes bestie et pecora Domino: benedicite filij hominum Domino.
*B*enedicat Israel Dominum: laudet et superexaltet eum in secula.
*B*enedicite sacerdotes Domini Domino: benedicite serui Domini Domino.
*B*enedicite spiritus et anime iustorum Domino: benedicite sancti et humiles corde Domino.

[1] superexaltate†: 36.

*B*enedicite Anania, Azaria, Misael Domino: laudate et superexaltate
m in secula.
*B*enedicamus Patrem et Filium cum sancto Spiritu: laudemus et
perexaltemus eum in secula.
*B*enedictus es, Domine, in firmamento celi: laudabilis et gloriosus et
perexaltatus in secula. [Amen.]

[*Psalmus .cxlviij. in quo monet nos omnes ad laudandum Deum.*]

*L*audate Dominum de celis: laudate eum in excelsis.
Laudate eum omnes angeli eius:...*Br.* i. 926.

[*Psalmus .cxlix. in quo monet ad laudem Dei.*]

*C*antate Domino canticum nouum: laus eius in ecclesia sanctorum.
*L*etetur Israel in eo qui fecit eum:...*Br.* i. 927.

[*Psalmus .cl. in quo monet ad laudem Dei, propter beneficium glorificationis.*]

*L*audate Dominum in sanctis eius: laudate eum in firmamento virtutis
eius.
*L*audate eum in virtutibus eius:...*Br.* i. 927.
*G*loria Patri et Filio et Spiritui sancto.
*S*icut erat in principio et nunc et semper in secula seculorum. Amen.
Ant. O admirabile commercium; creator generis humani, animatum
rpus sumens de virgine nasci dignatus est[1]: et procedens homo sine
mine largitus est nobis suam deitatem.

Capitulum[2]. [*Ecclus. xxiv.* 11, 12.]

*I*n omnibus requiem quesiui et in hereditate Domini morabor: tunc
precepit et dixit michi creator omnium, et qui creauit me requieuit
tabernaculo meo.
Deo gratias.

Hymnus.

O gloriosa domina,
excelsa supra sydera:
qui te creauit prouide,
lactasti sacro vbere.

*Quod Eua tristis abstulit, * *Sig.* E.
tu reddis almo germine:
intrent vt astra flebiles,
celi fenestra facta es.

*T*u regis alti ianua,
et porta lucis fulgida:
vitam datam per virginem,
gentes redempte plaudite.

[1] es: Sar. 35.
[2] The Sarum *Cap. ad laudes B. M.* is 'Maria virgo semper letare, que meruisti
ristum portare celi et terre conditorem: quia de tuo vtero protulisti mundi
luatorem.'

*G*loria tibi, Domine,
qui natus es de virgine:
cum Patre et sancto Spiritu,
in sempiterna secula. Amen.

V. Elegit eam Deus, et preelegit eam.
R. Et habitare eam facit in tabernaculo suo.
Ant. O gloriosa.

℔ *Canticum Zacharie prophete. Luce .j.*

Benedictus Dominus Deus Israel: quia visitauit et fecit redemptionem plebis sue.

Et erexit cornu salutis nobis:... *Br.* i. 929.

*G*loria Patri et Filio et Spiritui sancto.

*S*icut erat in principio et nunc et semper et in secula seculorum amen.

An. O gloriosa Dei genitrix virgo semper Maria: que Dominum omnium meruisti portare, et regem angelorum sola virgo lactare; nostras quesumus, pia memorare, et pro nobis semper Christum deprecare, ut tuis fulti patrocinijs ad celestia regna mereamur peruenire.

V.[1] Domine exaudi orationem meam.
[*R.*] Et clamor meus ad te veniat.

Oremus.

Concede nos famulos tuos, quesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beate Marie semper virginis intercessione a presenti liberari tristicia: et futura perfrui leticia. Per Christum Dominum nostrum. Amen.

Benedicamus Domino.
Deo gratias[2].

[1] *Sarum has for the Verse* "Ostende nobis, Domine, misericordiam tuam. *R.* Et salutare tuum da nobis." fo. ix. is lost in 17.

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[2] [Here in the Sarum *Horae* follow various *Suffragia Sanctorum:*

℔ *De sancto Spiritu.*
Ant. Veni sancte. *V.* Emitte. *R.* Et renovabis. *Or.* Deus qui corda.

℔ *De sanctissima* [al. '*sancta*'] *Trinitate.*
Ant. Libera nos. *V.* Sit nomen. *R.* Ex hoc nunc. *Or.* Omps. s. Deus, qu dedisti nobis famulis.

℔ *De sancta cruce.*
Ant. Nos autem. *V.* Omnis terra. *R.* Psalmum dicat. *Or.* Deus qu sanctam crucem.

℔ *De S. Michaele archangelo.*
Ant. Michael archangele. *V.* In conspectu. *R.* Adorabo. *Or.* Deus qui mir ordine. Pater. Aue.

℔ *De S. Johanne Baptista.*
Ant. Inter natos. *V.* Fuit homo. *R.* Cui nomen. *Or.* Perpetuis nos Domine. Pater noster.

℔ *De SS. Petro et Paulo. apostolis.*
Ant. Petrus apostolus. *V.* In omnem. *R.* Et in fines. *Or.* Deus, cuiu dextera. Pater. Aue.

De S. Paulo.
Ant. O gloriosum lumen. *V.* In omnem. *R.* Et in. *Or.* Deus, qui vniuersum mundum.

De S. Andrea apostolo.
Ant. Andreas, Christi. *V.* Dilexit Andream. *R.* In odorem. *Or.* Maiestatem tuam.

De S. Johanne euangelista.
Ant. Iste est Johannes. *V.* Valde honorandus. *R.* Qui supra. *Or.* Ecclesiam tuam, Domine, benignus.

De S. Laurentio martyre.
Ant. Leuita Laurentius. *V.* Dispersit. *R.* Justitia eius. *Or.* Da nobis, quesumus, omps. Deus, vitiorum.

De S. Panthaleone martyre.
Ant. Sancte Panthaleon martyr Christi militari. *V.* O sancte Panthaleon ora. *R.* Ut ab omnibus liberemur febribus. *Or.* Deus, qui humilium vota respicis. Pater. Aue. (*Non habet* Sar. 23.)

De S. Stephano prothomartire.
Ant. Stephanus vidit celos. *V.* Gloria et honore. *R.* Et constituisti. *Or.* Da nobis, quesumus, Domine, imitari.

De S. Thoma archiepiscopo Cantuariensi.
Ant. Tu per Thome sanguinem. *V.* Gloria et honore. *R.* Et constituisti. *Or.* Deus, pro cuius ecclesia.

De S. Erkenwaldo archiepiscopo. ('*episcopo.*' 23.)
Ant. O decus insigne. *V.* Ora. *R.* Ut digni. *Or.* Omps. s. Deus, apud quem est continua. Pater. Aue.

De S. Nicolao episcopo.
Ant. Beatus Nicolaus adhuc. *V.* Ora. *R.* Ut digni. *Or.* Deus qui beatum Nicolaum pontificem tuam innumeris.

De S. Armagilo confessore.
Ant. Sancte Dei preciose, aduocate gloriose. *V.* Ora pro nobis. *R.* Ut per te liberemur a morborum omnium grauamine. *Or.* Deus, qui beatum Armagilum confessorem tuum mirabilibus et innumeris decorasti. (*Non habet* Sar. 23.)

De S. Maria Magdalena.
Ant. Maria ergo unxit. *V.* Dimissa sunt. *R.* Quoniam dilexit. *Or.* Largire nobis, clementissime Pater: quod sicut.

De sancta Wilgeforti virgine et martyre.
Ant. Aue sancta famula Wilgefortis Christi. *V.* Diffusa est. *R.* Propterea. *Or.* Familiam tuam, quesumus, Domine, beate Wilgefortis V. et M. tue, regis filie, meritis. (*Non habet* Sar. 23.)

De S. Katherina virgine et martyre.
Ant. Virgo sancta Katherina, Grecie gemma. *V.* Ora. *R.* Vt digni. *Or.* Omps. s. Deus, qui gloriose martyris tue Katherine corpus in monte Sinay.

De S. Margareta virgine et mar.
Ant. Erat autem Margareta. *V.* Specie tua. *R.* Intende. *Or.* Deus qui b. virginem Margaretam ad celos.

De sancta Sitha virgine.
Ant. Aue famula Sitha Jesu Christi. Que cum tota anima Deo placuisti. *V.* Ora. *R.* Ut mundemur ab omnibus malis in hac vita. *Or.* Deus, qui b. Sitham virginem famulam tuam in ipsius vita. (*Non habet* Sar. 23.)

De omnibus sanctis.
Ant. Omnes sancti et electi. *V.* Letamini. *R.* Et gloriamini. *Or.* Omnium sanctorum tuorum quesumus, Domine, intercessione placatus. Pater. Aue.

Pro pace.
Ant. Da pacem. *V.* Fiat pax. *R.* Et abundantia. *Or.* Deus, a quo sancta desideria. Pater. Aue. ['*V.* Benedicamus Domino. *R.* Deo gratias': *Sar.* 23.]

Ad Matutinas de Cruce.

[1]DOMINE labia mea aperies.
Et os meum annunciabit laudem tuam.
*D*eus in adiutorium meum intende.
*D*omine ad adiuuandum me festina.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum amen

Hymnus.

Patris sapientia
veritas diuina
Deus homo captus est
hora matutina.

A notis discipulis
cito derelictus,
A Judeis venditus,
traditus, afflictus.

V. Adoramus te Christe et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

Oremus.

Domine Jesu Christe, Fili Dei viui, pone passionem, crucem et morten tuam inter iudicium tuum et animas nostras nunc et in hora morti nostre: et largiri digneris viuis misericordiam et gratiam, [2]defuncti veniam et requiem, ecclesie regnaque† pacem et veram concordiam, e nobis peccatoribus vitam et gloriam sempiternam. Qui viuis[3] et regna Deus. Per omnia secula seculorum. Amen.

*G*loriosa passio Domini nostri Jesu Christi[4] perducat nos ad gaudi paradisi. Amen.

℄ *Pro cunctis fidelibus defunctis.*

Collecta. Animabus, quesumus, Domine, omnium famulorum famularumqu tuarum (*al.* omnium fidelium defunctorum) oratio proficiat supplicantium: v eas et a peccatis omnibus exuas, et tue redemptionis facias esse participes. *F*idelium Deus omnium conditor, &c. Amen.
Requiescant in pace. Amen. Pater noster. Aue Maria. (This last Suffrag occurs not here, but later, *in the* Officium Mortuorum, *in Sar.* 23.)]

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[1] This page and others, i.e. sig. E. 2—E. 4, are wanting in the unique copy o 1536 at Lincoln. There was presumably a woodcut of the Crucifixion here, a there is in ed. 1517. The Horæ of 1517–18 at St John's College, Cambridge, has i like manner lost sig. B. j.

[2–3] Sar. *reads*: 'defunctis requiem et veniam, ecclesie tue sancte pacem et con cordiam...Qui cum Patre et Spiritu sancto viuis.'

[4] Gloriosa compassio Domini n. J. Christi: eruat nos a dolore tristi: et *&c.*, *Sar*

("HORE COMPASSIONIS BEATE MARIE, *Ad Matutinas*" may have been intended to ollow here (after the '*Matutine de Cruce*') before the Prime of the Blessed Virgin: nd the like devotion in the case of other Hours, Prime, Terce, &c. The original able of Contents of 1536 would, presumably, lead the purchaser of the little York rymer to expect as much. Such an office of the Compassion will be found rinted (from the Salisbury *Horae*) in our foot-notes[1].)

AD PRIMAM BEATE MARIE[2].

DEVS, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri et Filio et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum amen.

Hymnus.

Veni, creator Spiritus,
mentes tuorum visita:
imple superna gratia,
que tu creasti pectora.

[1] As the *Tabula* at the end of the book specifies "the houres of the passyon of ur lorde, *and the compassyon of our lady*," as among its contents, I insert this from ie Sarum *Horae*. I think that the York book may have inadvertently omitted his short office here (where the book is imperfect) as has certainly been done after ie hour of Prime.

HORE COMPASSIONIS BEATE MARIE.

MATRIS cor virgineum
trina* totum triuit
Quando suum Filium
nocte captum sciuit.

Ductum ad pretorium
mane cum audiuit,
Frequens dans suspirium
sepe singultiuit.

V. Te laudamus et rogamus,
Mater Jesu Christi
R. Ut intendas et defendas
nos a morte tristi.

Oratio.

Domine sancte Jesu, Fili dulcis virginis Marie, qui pro nobis mortem in cruce tolerasti: fac nobiscum misericordiam tuam: et da nobis, et cunctis compas- onem tue sanctissime matris deuote recolentibus, eius amore vitam in presenti ratiosam: et tua pietate gloriam; in futuro sempiternam. In qua viuis et regnas eus. Per omnia secula seculorum. Amen.

*T*renosa compassio dulcissime Dei matris, perducat nos ad gaudia summi celi atris. Amen.

[2] Probably a woodcut of the Nativity is here missing in the Lincoln copy, with ie verses:

¶ How Jesu Chryst ryght poorely borne was
In an old crybbe, layd all in pouerte:
At Bedleem, by an ox and an asse,
Where Mary blyssed his natyuite.

Cf. Maskell, *Mon. Rit.* 1882, iii. p. ix.

The edition of 1517 has a woodcut of the Nativity but (as is its wont) no verses to company it.

* trina: perhaps for *threna* (i.e. threnus). Cf. '*T*renosa'=lamentabilis, 17 lines wer down.

*M*emento, salutis auctor,
quod nostri quondam corporis,
ex illibata virgine
nascendo, formam sumpseris.

*M*aria, plena gratie,
mater misericordie:
tu nos ab hoste protege,
et hora mortis suscipe.

*G*loria tibi, Domine, *&c., ut supra*, p. 44.

An. Quando natus[1].

Psalmus. [*i.*]

Beatus vir qui non abijt in consilio impiorum: et in via peccatorum non stetit: et in cathedra pestilentie non sedit.

*S*ed in lege Domini voluntas eius:...*Br.* i. 728.

*G*loria Patri et Filio: et Spiritui sancto.

*S*icut erat in principio et nunc et semper: et in secula seculorum amen.

Psalmus. [*ij.*]

Quare fremuerunt gentes: et populi meditati sunt inania?
*A*stiterunt reges terre:...*Br.* i. 729.

*G*loria Patri et Filio: et Spiritui sancto.

*S*icut erat, *&c.*

Psalmus. [*v.*]

Verba mea auribus percipe, Domine: intellige clamorem meum.
*I*ntende voci orationis mee:...*Br.* i. 730.

*G*loria Patri.

Psalmus [*.cxvj. in quo monet omnes gentes ad laudem Dei*].

Laudate Dominum omnes gentes: laudate eum omnes populi.
*Q*uoniam confirmata est super nos misericordia eius: et veritas Domini manet in eternum. (Cf. *Br.* i. 878.)

*G*loria. *S*icut.

An. [2]Quando natus es ineffabiliter ex virgine Maria: tunc implete sunt scripture, sicut pluuia in vellus descendisti: vt saluum faceres genus humanum: te laudamus, Deus noster.

Capitulum. [*Ecclus. xxiv.* 11, 12.]

In omnibus requiem quesiui, et hereditate Domini morabor: tunc precepit et dixit michi creator omnium et qui creauit me requieuit in tabernaculo meo. Deo gratias.

[1] The Sarum *Ant.* is "O admirabile commercium." And instead of Ps. i. ii. v. that Use has "Deus, in nomine" (liij.), "Laudate Dominum omnes gentes" (cxvj.) and "Confitemini Domino quoniam bonus" (cxvij.) for its Psalms at Prime of the B. Virgin.

[2] The Sarum *Antiphon* at prime is—"O admirabile commercium. Creator generis humani: animatum corpus sumens de virgine nasci dignatus est: et procedens homo sine semine largitus est nobis suam deitatem."

℟. Aue Maria, gratia plena, Dominus tecum. Aue Maria.
℣. Benedicta tu in mulieribus, et benedictus fructus ventris tui. ominus tecum.
Gloria Patri. Aue Maria.

℣. Sancta Dei genitrix, virgo semper Maria.
℟. Intercede pro nobis ad Dominum Deum nostrum.

Domine exaudi orationem meam.
Et clamor meus ad te veniat.

Oratio.

oncede nos famulos tuos, quesumus, Domine Deus, perpetua mentis et corporis salute gaudere: et gloriosa beate Marie semper virginis ercessione a presenti liberari tristicia et futura perfrui leticia. Per.

[Ad Primam] De Cruce.

Hora prima ductus est
Jesus ad Pylatum.
Falsis testimonijs
multum accusatum,
In collo percutiunt
manibus ligatum.
Vultum Dei conspuunt,
lumen celi gratum.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam crucem tuam redemisti mundum.

Oremus.

omine Jesu Christe, Fili Dei viui, pone passionem, crucem et mortem (*&c., ut supra*, p. 46).
Benedicamus Domino.
Deo gratias.
Gloriosa passio Domini nostri Jesu Christi perducat nos ad gaudia adisi. Amen[1].

Here the Sarum *Horae* add:

Hore compassionis beate Marie.

*H*ora prima domina
videns flagellatum
Suum vnigenitum,
turpiter tractatum.
Colaphis et alapis,
sputo deformatum,
*M*anus torquens grauiter
ruit in ploratum.

. Te laudamus et rogamus (*&c., sicut supra ad matutinas de compassione Marie*). Then *Pro fidelibus defunctis. Or.* Deus, qui hom. de limo. (p. 52, n. 1.)

Ad Tertiam[1].

DEVS in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat.

Hymnus.

*V*eni, creator. } (*ut supra, ad Primam,*
*M*emento, salutis. } pp. 47, 48).
*M*aria, plena gratie,
mater misericordie:
Tu nos ab hoste protege,
et hora mortis suscipe.

*G*loria tibi, Domine,
qui natus es de virgine:
cum Patre et sancto Spiritu,
in sempiterna secula. Amen.

An. Rubum[2].

Psalmus [*.cxix. in quo iustus petit liberari de malis huius seculi*].

Ad Dominum cum tribularer clamaui: et exaudiuit me.
*D*omine, libera animam meam a labijs iniquis: et a lingua dolos
*Q*uid detur tibi, aut quid apponatur tibi:...*Br.* i. 901.
*G*loria.

Psalmus [*.cxx. in quo monet fideles recurrere ad sanctos*].

Leuaui oculos meos in montes: vnde veniet auxilium michi.
*A*uxilium meum a Domino:...*Br.* i. 902.
*G*loria Patri et Filio: et Spiritui sancto.

Psalmus [*.cxxi. in quo monet ad desiderium celestis patrie*].

Letatus sum in his que dicta sunt michi: in domum Domini ibimu
*S*tantes erant pedes nostri:...*Br.* i. 903.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum ame
Antiphona. Rubum quem viderat Moyses incombustum conseruata agnouimus tuam laudabilem virginitatem: Dei genitrix intercede p nobis.

[1] Woodcut ($2\frac{7}{8} \times 2\frac{1}{8}$ in.) of the Shepherds at Bethlehem. Below it are the lines

¶ How an aungel appered in the morne
Syngyng Gloria in excelsis Deo.
Sayng, the veray sone of God is borne,
Ye shepeherdes to Bedleem ye may go.

[2] The Sarum *Ant. ad Tertiam B. Mariae* is "Quando natus."

Capitulum. [*Ecclus. xxiv.* 14.]

Ab initio et ante secula creata sum, et vsque ad futurum seculum non desinam: et in habitatione sancta coram ipso ministraui.
Deo gratias.

R. Sancta Dei genitrix, virgo semper Maria. Sancta Dei genitrix, rgo semper Maria.

V. Intercede pro nobis ad Dominum Deum nostrum. Virgo semper aria.

Gloria Patri et Filio: et Spiritui sancto. Sancta Dei genitrix virgo nper Maria.

V. Post partum virgo inuiolata permansisti.

R. Dei genitrix, intercede pro nobis.

Domine exaudi orationem meam.
Et clamor meus ad te veniat.

Oremus.

Concede nos famulos tuos, quesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beate Marie semper virginis tercessione a presenti liberari tristicia, et futura perfrui leticia. Per.

[Ad Terciam] de Cruce.

CRUCIFIGE, clamitant
hora tertiarum:
Illusus induitur
veste purpurarum.

[1]Caput eius pungitur
corona spinarum:
Crucem portat humeris
ad locum penarum.

Versus. Adoramus te Christe et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

Oremus.

Domine Jesu Christe, Fili Dei viui: pone passionem, crucem et mortem (*&c.*, *sicut ad ceteras horas*, p. 46).
Gloriosa passio. Amen. [Pater noster. Aue Maria.]

Here a leaf or two is wanting in the Lincoln copy, 1536. I supply the remainder he hymn, &c. from the York book of 1517, which is complete, as is the Ushaw y, but the St John's College copy has also lost the page (fo. xvj. being torn out).

Sig. F.

[1]*Ad Sextam[2].

DEVS, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum amen.

Hymnus.

Veni, creator Spiritus,
mentes tuorum visita:
imple superna gratia,
que tu creasti pectora.
*M*emento, salutis auctor
*M*aria, plena gratie.
*G*loria tibi, Domine.
} *&c.* (*ut supra*, p. 48).

[1] The Sarum *Horae* insert here the following:

Ad Tertiam de Compassione Beate Marie.

VIDENS virgo virginum
hora tertiarum
Caput punctum Filij
corona spinarum,
Crucem ferens† scapulis
ad loca penarum,
Heu dolore sternitur,
luto platearum.

† fert: *Sar.* 23.

Versus. Te laudamus et rogamus, mater Jesu Christi.
R. Ut intendas et defendas nos a morte tristi.

Oremus.

DOmine sancte Jesu, Fili dulcis virginis Marie, qui pro nobis mortem in cru tollerasti, &c. (*ut supra*, p. 47).
*T*renosa compassio. Pater noster. Aue.

The Sarum *Horae* of 1528 has also the following:

Pro fidelibus defunctis Oratio.

DEUS, qui hominem de limo terre (vt angelorum impleres ruinas) ad imagine et similitudinem tuam formasti: et vt ipsum lapsum ad locum perditu reuocaris: in cruce passus fuisti, miserere, quesumus, animabus omnium fideliu defunctorum: iustitiam tuam per misericordiam mitigando, ne opera manuu tuarum propter carnis peccata damnentur: que fragilia et ad peccandum pro creasti. Qui viuis et regnas Deus. Per omnia secula seculorum. Amen.
*F*idelium anime defunctorum per misericordiam Dei requiescant in pace. Ame
Anime eorum in bonis demorentur.
Et semen eorum hereditabit terram.

[2] Most probably the lost leaf in the Lincoln copy contained in this place a woo cut of the Visit of the Magi with an English quatrain.

¶ How thre kynges of straunge nacyons
Of Christis byrth hauyng intellygence
Unto Bedleem brought theyr oblacyons
Of golde myrrhe and frankyncence.

The York *Horae* of 1517 has the woodcut without verses.

Antiphona. Germinauit.

Psalmus [*.cxxij. in quo monet ascensum virtutum*].

Ad te leuaui oculos meos: qui habitas in celis.
Ecce sicut oculi seruorum:...*Br.* i. 903.
Gloria Patri et Filio: et Spiritui sancto.
Sicut erat in principio et nunc et semper: et in secula seculorum amen.

Psalmus .cxxiij. in quo monet bonum nostrum Deo esse ascribendum.]

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis.
Cum exurgerent homines in nos:...*Br.* i. 904.
Gloria Patri et Filio: et Spiritui sancto.
Sicut erat.

Psalmus [*.cxxiiii. in quo monet confidere in solo Deo*].

Qui confidunt in Domino sicut mons Sion: non commouebitur in eternum, qui habitat in Hierusalem.
Montes in circuitu eius....*Br.* i. 904.
Gloria Patri et Filio: et Spiritui sancto.
Sicut erat in principio et nunc et semper: *et cetera.*
Ant. Germinauit radix Jesse, orta est stella ex Jacob, virgo peperit[1] saluatorem: te laudamus, Deus noster[2].

Capitulum. [*Ecclus. xxiv.* 15.]

Et sic in Syon firmata sum, et in ciuitate sanctificata similiter requieui: et in Hierusalem potestas mea.
Deo gratias.
R. Post partum virgo inuiolata permansisti. Post partum virgo inuiolata permansisti.
V. Dei genitrix, intercede pro nobis. Inuiolata permansisti.
Gloria Patri et Filio: et Spiritui sancto. Post partum virgo inuiolata permansisti.
V. Speciosa facta es et suauis.
[*R.*] In delicijs tuis, sancta Dei genitrix.
Domine exaudi orationem meam.
Et clamor meus ad te veniat.

Oremus.

Concede nos famulos tuos, quesumus, Domine Deus, perpetua mentis et corporis (*&c.*, *ut supra*, p. 51).

[1] veperit†: 36.
[2] The Sarum *Horae* has "*Ant.* Rubum quem viderat" at Sext.

De Cruce.

HORA sexta Jesus est
cruci conclauatus.
Et est cum latronibus
pendens deputatus.
Pre tormentis sitiens
felle saturatus.
Agnus crimen diluit
sic ludificatus.

Versus. Adoramus te Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

[Oremus.]

Oratio.

Domine Jesu Christe, Fili Dei viui, pone passionem, crucem et morte tuam inter iudicium (*&c.*, *ut supra*, p. 46). Deo gratias.
*G*loriosa passio. *&c.* Amen[1].

[2]Ad Nonam.

DEVS, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri. *S*icut erat.

Hymnus.

Veni, creator Spiritus,
mentes tuorum visita:
imple superna gratia,
que tu creasti pectora.
*M*emento, salutis *&c.*
*M*aria, plena gratie
Gloria tibi, Domine, *&c.*
} (*ut supra*, p. 48).

[1] The Sarum *Horae* add here the devotion which the York *tabula* of contents would lead us to expect:

¶ De Compassione beatissime virginis Marie.

HORA sexta respicit
mater suum natum,
Obstitum vulneribus,
in cruce leuatum.
Inter fures positum
felleque potatum.
Illa secum centies
reddit eiulatum.
Versus. Te laudamus et rogamus,
Mater Jesu Christi,
R. Ut intendas et defendas
nos a morte tristi.

Oremus. *Or.* Domine sancte Jesu, Fili dulcis virginis Marie, &c. Trenos compassio, &c. (*ut supra*, p. 47).

[2] Woodcut ($2\frac{7}{8} \times 2\frac{1}{4}$ in.) of the Presentation, mis-called the Circumcision in the following lines. Symeon in bishop's gear. A clerk holds a large candle, by round font-like table. Below the woodcut are the lines:

¶ Symeon ad† Crystes cyrcuncision
These wordes vnto te† Jewes dyde tell:
Myn eyen beheldeth† your redemption,
The lygth† and glory of Ysrael.

Antiphona. Ecce Maria[1].

Psalmus [*.cxxv. in quo monet ad gaudium pro liberatione*].

n conuertendo Dominus captiuitatem Sion: facti sumus sicut consolati.
*T*unc repletum est gaudio os nostrum:...*Br.* i. 905.
*G*loria. [*S*icut.]

Psalmus [*.cxxvi. in quo monet ne aliquis bonum quod in se cernit propriis viribus ascribat*].

*N*isi Dominus edificauerit domum: in vanum laborauerunt qui edificant eam.
*N*isi Dominus custodierit ciuitatem:...*Br.* i. 906.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum nen.

Psalmus [*.cxxvij. in quo monet caste timere Deum*].

*B*eati omnes qui timent Dominum: qui ambulant in viis eius.
*L*abores manuum tuarum quia manducabis:...*Br.* i. 906.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum nen.
Ant. Ecce Maria genuit nobis saluatorem, quem Johannes videns clamauit dicens: ecce Agnus Dei qui tollit peccata mundi. alleluya[1].

Capitulum. [*Ecclus. xxiv.* 16.]

*E*t radicaui in populo honorificato: et in partes Dei mei hereditas illius: et in plenitudine sanctorum detentio mea.
Deo gratias.
R. Speciosa facta es et suauis.
Speciosa facta es et suauis.
V. In delicijs tuis, sancta Dei genitrix. Et suauis.
Gloria Patri et Filio: et Spiritui sancto. Speciosa facta es et suauis.
[2]*V.* Elegit eam Deus et preelegit eam.
[*R.*] Et habitare eam facit in tabernaculo suo.
Domine exaudi orationem meam.
Et clamor meus ad te veniat.
Oremus.

Oratio.

*C*oncede nos famulos tuos, quesumus, Domine Deus, perpetua mentis et corporis (*&c., ut supra*, p. 49).
Benedicamus Domino. Deo gratias.

[1] The Sarum *Horae* has at Nones of the B. Virgin: *Ant.* Germinauit radix Jesse, a est stella ex Jacob: virgo peperit saluatorem: te laudamus Deus noster.
[2] The Sarum *Horae* has here: *V.* Dignare me laudare te, virgo sacrata. *R.* Da chi virtutem contra hostes tuos. Domine exaudi, &c.

[Ad Nonam] De Cruce.

HORA nona Dominus
Jesus expirauit,
Hely clamans, animam[1]
Patri commendauit.
Latus eius lancea
miles perforauit.
Terra tunc contremuit,
et sol obscurauit.

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

[Oremus.]

Oratio.

Domine Jesu Christe, Fili Dei viui, pone passionem, crucem et morte tuam (*&c., ut supra*, p. 46).
*G*loriosa passio. *&c.*[2]

Ad Vesperas[3].

DEVS, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria Patri, et Filio.
*S*icut erat.

Ant. Post partum.

Psalmus [*.cxxj. in quo monet ad desiderium celestis patrie*].

Letatus sum in his que dicta sunt michi: in domum Domini ibimus *S*tantes erant, *&c. Br.* i. 903 (*ut supra ad Tertiam* p. 50). *G*lori Patri. *S*icut erat.

[1] spiritum: *Sar.*
[2] The Sarum *Horae* adds here the following:

℣ [Ad Nonam] de compassione beate Marie.

HORA nona flebilis
cernit expirantem,
Patri dando spiritum
Eloy clamantem,
Militem cum lancea
latus perforantem.
Cadit tunc in extasim,
dolor sternit stantem.

V. Te laudamus. *R.* Ut intendas. Oremus. Domine sancte Jesu, Fili dulcis *&c. T*renosa compassio dulcissime Dei matris, *&c.* (*ut supra*, p. 47). Pater. Ave
[3] Woodcut ($2\frac{11}{16} \times 2\frac{1}{8}$ in.). The Flight into Egypt. Underneath it is the quatrain

How Mary and Joseph, with Jesu were fayne
In to Egypt, for socour to fle,
Whan the innocentes for his sake were slayne
By commyssyon of Herodes cruelte.

York 1517 has a woodcut of the Child Jesus standing among the seated Doctors.

Psalmus [*.cxxij. in quo monet ad ascensum virtutum*].

Ad te leuaui oculos meos: qui habitas in celis.
Ecce sicut oculi, *&c. Br.* i. 903 (*ut supra, ad Sextam*, p. 53).
Gloria Patri et Filio.

Psalmus [*.cxxiij. in quo monet omne bonum nostrum Deo esse ascribendum*].

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis.
Cum exurgerent, *&c. ut supra, cum* Gloria Patri. *Br.* i. 904.

Psalmus [*.cxxiiij. in quo monet confidere in solo Deo*].

Qui confidunt, *&c. cum* Gloria Patri, *et* Sicut erat. *Br.* i. 904.

Psalmus [*.cxxv. in quo monet ad gaudium pro liberatione*].

In conuertendo, *&c., cum* Gloria Patri, *et* Sicut erat. *Br.* i. 905 (*ut supra ad Nonam*, p. 55).
Ant. Post partum virgo inuiolata permansisti: Dei genitrix, intercede pro nobis.

Capitulum.

Beata es virgo Maria que Dominum portasti creatorem mundi: genuisti qui te fecit, et in eternum permanes virgo. Deo gratias.

Hymnus.

Aue Maris stella,
Dei mater alma
atque semper virgo,
felix celi porta.

*S*umens illud Aue,
Gabrielis ore:
funda nos in pace,
mutans nomen Eue.

*S*olue vincla reis,
profer lumen cecis:
mala nostra pelle,
bona cuncta posce.

*M*onstra te esse matrem;
sumat per te preces,
qui pro nobis natus,
tulit esse tuus.

*V*irgo singularis,
inter omnes mitis:
nos culpis solutos,
mites fac et castos.

*V*itam presta puram,
iter para tutum:
vt videntes Jesum,
semper colletemur.

*S*it laus Deo Patri,
summo Christo decus:
Spiritui sancto,
trinus honor vnus. Amen.

[1]*V.* Sancta Dei genitrix, virgo semper Maria.
R. Intercede pro nobis ad Dominum Deum nostrum.

Antiphona. Sancta Maria.

℣ *Canticum beate Marie. Luce primo .[capitulo. in quo humilitatem, super ceteras extollit virtutes]*.

*M*agnificat anima mea Dominum.
Et exultauit spiritus meus:...*Br.* i. 929.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum amen
Ant. Sancta Maria, succurre miseris, iuua pusillanimes, refoue flebiles ora pro populo, interueni pro clero, intercede pro deuoto femineo sexu
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.

Oremus.

*C*oncede nos famulos tuos, quesumus, Domine Deus, perpetua menti (*&c., ut supra,* p. 44).

℣ Ad Vesperas de Cruce.

*D*E CRUCE deponitur
hora vespertina.
Fortitudo latuit
in mente diuina.

Talem mortem subijt
vite medicina:
Heu corona glorie
iacuit supina.

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum. [Oremus.]

[1] The Sarum *Horae* has here: *V.* Diffusa est. *R.* Propterea benedixit.

Oratio.

Domine Jesu Christe, Fili Dei viui, pone passionem, crucem et mortem (*&c., ut supra*, p. 46). *G*loriosa passio *&c.*[1]

*Ad Completorivm[2].

* *Sig.* [G.] begins here (1536), but the letter G is not actually printed, as the woodcut and verses fill the page.

CONVERTE nos, Deus, salutaris noster.
Et auerte iram tuam a nobis.
*D*eus, in adiutorium meum intende.
*D*omine, ad adiuuandum me festina.
*G*loria.

Antiphona. Cum iocunditate.

Psalmus [*.xij. in quo notat desiderium sanctorum patrum in adventum Christi*].

VSQUEQUO, Domine, obliuisceris me in finem?
vsquequo auertis faciem tuam a me?
*Q*uandiu ponam consilia in anima mea:...*Br.* i. 738.
*G*loria Patri. [*S*icut erat.]

Psalmus [*.xlij. in quo monemur, ne in pressuris deficiamus*].

[udica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.
*Q*uoniam tu es Deus fortitudo mea;...[3]*Br.* i. 780.
*G*loria Patri. *S*icut erat.

[1] The Sarum *Horae* adds:

¶ De compassione beate Marie.

DE cruce depositum
hora vesperarum.
Mater cum aspiceret
eius Natum carum.
Osculans amplectitur
pignus celi carum.
Corpus eius madidat
stillis lachrymarum.

With the usual *V.* Te laudamus, &c. Domine sancte Jesu, &c. *T*renosa compassio, &c., as on p. 47, &c.) Then ¶ Pro fidelibus defunctis as after Terce of B.V.M., &c.

[2] Woodcut ($2\frac{15}{16} \times 2\frac{1}{16}$ in.). Coronation of the Virgin, who—'her hair, in comely sort, flowing upon her shoulders'—kneels before the Majesty. Two angels in attendance. Below are the lines—

*H*ow Mary assumpted was aboue the sk[i]es.
By her sone as souerayne lady
Recepued† there amough† the Ierarchyes
And crowned her the quene of glory.

Sid. 17 has a woodcut of the Assumption with the Apostles carrying our Lady's sier, and the punishment of the Sadducee who tried to arrest it.

[3] Here the Lincoln copy has the pages bound in confused order (after 91) thus 94, 93, 92, 97, 96, 95, 98.

Psalmus [*.cxxviij. in quo monet ad tolerantiam exemplo omnium sanctorum*].

Sepe expugnauerunt me a iuuentute mea: dicat nunc Israel.
*S*epe expugnauerunt me a iuuentute mea:...*Br.* i. 906.
*G*loria Patri. *S*icut erat.

Psalmus [*.cxxx. in quo monet ad humilitatem*].

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.
*N*eque ambulaui in magnis:...*Br.* i. 907.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorum amen.

Ant. Cum iocunditate memoriam beate Marie celebremus: vt ipsa pro nobis intercedat ad Dominum Jesum Christum.

Capitulum. [*Ecclus. xxiv.* 20.]

Sicut cynamomum et balsamum aromatizans odorem dedi: quasi myrrh electa dedi suauitatem odoris.
Deo gratias.

Hymnus.

Virgo singularis,
inter omnes mitis:
nos culpis solutos,
mites fac et castos.

*V*itam presta puram,
iter para tutum:
vt videntes Jesum,
semper colletemur.

*S*it laus Deo Patri,
summo Christo decus:
Spiritui sancto,
trinus honor vnus. Amen.

[1]*Versus.* Ecce ancilla Domini.
R. Fiat michi secundum verbum tuum.
[*Antiphona.* Ecce completa sunt[2].]

℣ *Canticum Symeonis.* [*Luce .ij. capitulo; vbi asserit Christum in hunc venisse mundum.*]

Nunc dimittis seruum tuum Domine: secundum verbum tuum in pace.
*Q*uia viderunt oculi mei:...*Br.* i. 931.
*G*loria Patri.

[1] The canticle is introduced by *V.* Elegit eam et preelegit eam. *R.* Et habitare eam facit in tabernaculo suo. Mrs Willett's York MS. has "*Hymnus* Virgo singularis, *ut supra.* Aue Maris stella."

[2] In the Sarum *Horae* the antiphon to *Nunc Dimittis* is "Glorificamus te, Dei genitrix: quia ex te natus est Christus: salua omnes qui te glorificant."

Ant. Ecce completa sunt omnia que dicta sunt per angelum de rgine Maria[1].
Domine, exaudi [orationem meam].
[Et clamor meus ad te veniat.
Oremus.]

Oratio.

Gratiam tuam quesumus, Domine, mentibus nostris infunde, vt qui angelo nunciante Christi Filij tui incarnationem cognouimus: per assionem eius et crucem ad resurrectionis gloriam perducamur. Per hristum Dominum nostrum. Amen.
Benedicamus Domino.
Deo gratias.

¶ Ad Completorivm de Cruce.

HORA completorij
datur sepulture.
Corpus Christi nobile,
Spes vite future,
Conditur aromate,
complentur scripture.
Jugi sit memoria
mors hec michi cure.

Recommendatio.

Has horas canonicas
cum deuotione,
Christe, tibi recolo
pia ratione.
Ut qui pro me passus es
amoris ardore
Sis michi solatium
in mortis agone.

Versus. Adoramus te, Christe, et benedicimus tibi.
Responsorium. Quia per sanctam crucem tuam redemisti mundum.

Oremus.

Domine Jesu Christe, Fili Dei viui, pone passionem, crucem et mortem tuam inter iudicium tuum et animas nostras nunc et in hora mortis ostre: et largiri digneris viuis misericordiam et gratiam, defunctis eniam et requiem, ecclesie regnaque † pacem[2] et veram concordiam, et obis peccatoribus vitam et gloriam sempiternam. Qui [cum Patre et

[1] In the Sarum *Horae* the antiphon to *Nunc Dimittis* is "Glorificamus te, Dei enitrix: quia ex te natus est Christus: salua omnes qui te glorificant."
[2] ecclesie tue sancte pacem: *Sar.*; regnoque pacem: *Ebor.* 17.

sancto Spiritu] viuis et regnas Deus. Per [omnia secula seculorum Amen.]

*G*loriosa passio Domini nostri Jesu Christi perducat nos ad gaudia paradisi. Amen[1].

De Beata Maria.

℄ *Salutatio deuota ad beatissimam virginem Mariam.*

[2]SALVE regina, mater[3] misericordie,
vita dulcedo et spes nostra salue.
Ad te clamamus exules filij Eue.
Ad te suspiramus gementes et flentes
in hac lachrymarum valle.
Eya ergo, aduocata nostra,
illos tuos misericordes oculos
ad nos conuerte.
Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende.
O clemens, O pia, O dulcis, O mitis[4] Maria.

V. Virgo mater ecclesie, eterne porta glorie: esto nobis refugium apud Patrem et Filium.

O clemens.

V. Virgo clemens, virgo pia, virgo dulcis, O Maria, exaudi preces omnium ad te pie[5] clamantium.

O pia.

[1] *Sar.* adds "Pater noster. Aue Maria. Credo in Deum." And

℄ De compassione beatissime virginis Marie.

HORA completorij
mater properatur:
Ut lugeret Filium,
vbi tumulatur.
Nec inde vult recedere,
sed ibi moratur,
Usque dum ad Filium
tandem exaltatur.
Ergo mater, miseris
miserere mitis:
Pro quibus compateris
presso botro vitis.
Nos a peste funeris
salua fuga Ditis:
Et nos iunge ceteris
vita redimitis.
V. Te laudamus et rogamus,
mater Jesu Christi:
R. Ut intendas et defendas
nos a morte tristi. Oremus.

Or. Domine sancte Jesu, &c. Trenosa, &c. (*ut supra*, p. 47).

[2] A small woodcut ($1\frac{1}{4} \times \frac{11}{12}$ in.) of "Our Lady of Pity" (i.e. a *pietà*), with the Body of Christ upon her knees, after the Deposition from the Cross.

[3] *omit* 'mater': 1517. [4] *omit.* 'o mitis': 17, 55. [5] pia: 55.

V. Funde preces tuo Nato
crucifixo vulnerato,
et pro nobis flagellato,
spinis puncto, felle potato.
O dulcis.
V. Gloriosa Dei mater,
cujus Natus extat Pater:
ora pro nobis omnibus,
qui tui[1] memoriam agimus.
O Maria.
V. Dele culpas miserorum,
terge sordes peccatorum:
dona nobis beatorum
vitam tuis precibus.
O mitis.
V. Vt nos soluat a peccatis
pro amore sue matris,
et ad regnum claritatis
perducat nos Rex pietatis.
O clemens. O pia.
O dulcis. O mitis Maria, salue.
V. Aue Maria, gratia plena, Dominus tecum.
R. Benedicta tu in mulieribus, et benedictus fructus ventris tui.
[Oremus.]

Oratio.

Omnipotens sempiterne Deus, qui gloriose virginis et matris Marie corpus et animam, vt dignum Filij tui habitaculum effici mereretur: spiritu sancto cooperante mirabiliter preparasti: da vt cuius commemoratione letamur, eius pia intercessione ab instantibus malis, et a morte perpetua atque subitanea[2] liberemur. Per [3]Christum Dominum nostrum. Amen.

[4]Benedicamus Domino.
Deo gratias[5].

¶ *De gaudijs beate Marie virginis corporalibus*[6].

GAVDE virgo, Mater Christi,
que per aurem concepisti
Gabriele nuncio. [Aue Maria gratia plena.]

Gaude quia Deo plena,
peperisti sine pena
cum pudoris lilio. [Aue Maria.]

[1] tuam: 17, 55.
[2] *omit* 'atque subitanea': 1517.
[3] Per eundem: 17.
[4–5] Pater noster. Aue. 17.
[6] *Sar.* and 1517 add "Aue" to each verse and say:—'*The rygth reuerent father in God Laurence bysshop of Assaueñ* [in 1382–91] *hath graunted .xl. days of pardon to all them that deuoutly say thys prayer in the worship of our blessyd lady, beyng penitente and trewly confessed of all theyr synnes.*' *Ebor.* 1517, *Sarum* 1535–6, fo. 39.

*G*aude quia tui nati,
quem dolebas mortem pati,
fulget resurrectio. [Aue.]

*G*aude Christo ascendente,
quod in celum, te vidente,
motu fertur proprio. [Aue.]

*G*aude quod post ipsum scandis,
et est honor tibi grandis
in celi palatio. [Aue Maria.]

*V*bi fructus ventris tui
per te detur nobis frui:
in perenni gaudio.

V. Benedicta es a Filio tuo, domina.
R. Quia per te fructum vite communicauimus.

Oremus.

Deus, qui beatissimam virginem Mariam in conceptu et partu [dilec
Filii tui][1] virginitate seruata duplici gaudio letificasti: quique ei
gaudia Filio tuo[2] resurgente et ad celos ascendente multiplicasti: prest
quesumus, vt ad illud ineffabile gaudium, quo assumpta tecum gaudet i
celis, eius meritis et intercessione valeamus peruenire. Per [eundem
Christum Dominum nostrum.

Alia gaudia beatissime Marie virginis spiritualia.

[4]GAVDE flore virginali,
honoreque speciali
transcendens splendiferum
Angelorum principatum,
et sanctorum decoratum
dignitate numerum[5].

*G*aude, sponsa chara Dei,
nam vt clara lux diei:
solis datur lumine:
Sic tu facis orbem vere
tue pacis resplendere
lucis plenitudine.
[Aue Maria, gratia plena, Dominus

[1] *add* 'dilecti Filii tui': 17.
[2] eodem Filio tuo a mortuis: 17.
[3] *add* 'eundem': 17.
[4] According to *Sar.* this is "*A devoute prayer of the .vij. spyrytuall yoies* [*joys of oure blessed lady, showed vnto saynt Thomas of Cantorbery*" († 1170). The titl given in Daniel's *Hymni* (i. 346) is '*De Septem gaudiis celestibus Marie.*' The Yor (and Coutances) MS. Horae at Steeple Ashton Vicarage, Wilts, contains '*Gaud virgo*' and '*Gaude flore,*' ff. 114 b–117 a.
[5] munerum: 17; munerum: Aue Maria. *Sar.* 23.

*G*aude, splendens vas virtutum,
cuius parens[1] est ad nutum :
tota celi curia.
Te benignam et felicem,
Jesu dignam genitricem :
venerans[2] in gloria. [Aue Maria.]

*G*aude, nexu charitatis,
et amplexu dignitatis :
iuncta sis[3] altissimo.
Ut ad votum consequaris,
quicquid, virgo, postularis :
a Jesu dulcissimo. [Aue Maria.]

*G*aude, mater miserorum,
quia Pater seculorum :
dabit te colentibus
Congruentem hic mercedem
et felicem poli sedem :
regnis in celestibus. [Aue Maria.]

*G*aude virgo, mater Christi,
tu, que[4] sola meruisti,
o virgo pijssima,
Esse tante dignitatis,
vt sis sancte Trinitatis :
sessione proxima. [Aue Maria.]

*G*aude virgo, mater pura,
certa manens et secura :
quod hec septem gaudia
Non cessabunt nec decrescent[5],
sed durabunt et florescent :
per eterna secula. Amen.

Ant. O sponsa sancta et humilis virgo pulcherrima.
Maria, mater Dei, virgo electa,
esto michi via recta,
ad eterna gaudia.
vbi pax[6] est et gloria,
et nos[7] semper aure pia :
dulcis exaudi Maria.

℣. Exaltata es, sancta Dei genitrix.
℟. Super choros angelorum ad celestia regna.

pendens : 17, 55 ; *Sar.* 23.
sit : 55 ; sic : 17, *Sar.* 23.
tu que : 17, 55 ; *Sar.* 23 ; que tu† : 36.
par : *Sar.* 23 ; pax : 17. (36 *is indistinct.*)
[2] veneratur : 17 ; *Sar.* 23.
[5] decressent† : 55.
[7] me : 17.

[Oremus.]

Oratio.

Dulcissime Domine Jesu Christe, Fili Dei viui, qui beatissima gloriosissimam[1] virginem Mariam matrem tuam pijssimam perpetu et felicibus gaudijs tecum in celo coronatam letificasti: concede propiti vt eius meritis et precibus continuis salutem et prosperitatem mentis corporis cum gaudio, alacritate et abundantia omnium bonorum spiri alium et corporalium consequamur in hoc seculo: pie iuste et benig viuamus, et post transitum huius seculi ad gaudia eterna feliciter p uenire valeamus. Per Christum Dominum nostrum † Amen[2].

¶ *Oratio deuota de beata Maria*[3].

[4]OBSECRO te, domina sancta Maria mater Dei pietate plenissim summi regis filia, mater gloriosissima, mater orphanorum, consola desolatorum, via errantium, salus et spes in te sperantium. Virgo an partum, virgo in partu: et virgo post partum. Fons misericordie, fo salutis et gratie, fons pietatis et leticie: fons consolationis et indulgent Per illam sanctam inestimabilem leticiam qua exultauit spiritus tuus illa hora quando tibi per Gabrielem archangelum annunciatus et co ceptus fuit Filius Dei. Et per illud diuinum mysterium quod tu operatus est Spiritus sanctus in te. Et per illam sanctam inestimabile pietatem, gratiam, misericordiam, amorem et humilitatem per qu Filius Dei descendit accipere humanam carnem in venerabilissimo vte tuo: et in quibus te respexit quando te commendauit sancto Johan apostolo et euangeliste. Et quando te exaltauit super choros angeloru Et per illam sanctam inestimabilem humilitatem in qua tu respondi archangelo Gabrieli, Ecce ancilla Domini: fiat michi secundum verbu tuum. Et per illa sanctissima quindecim gaudia que habuisti de Fi tuo Domino nostro Jesu Christo. Et per illam sanctam maximam co passionem et acerbissimum cordis dolorem quem habuisti quan Dominum nostrum Jesum Christum ante crucem nudatum, et in ip leuatum vidisti pendentem, crucifixum, vulneratum, sitientem, apponi, clamantem audisti et morientem vidisti. Et per quinque vulne Filij tui. Et per contractionem viscerum tuorum pre nimio dolo vulnerum eius[5]. Et per dolorem quem habuisti quando vidisti eu

[1] *add* 'humilem benignam et pulcherrimam': 17.

[2] *Ebor.* 1517, and *Sar.* have the more correct conclusion "Qui viuis, &c. vnitate. Per omnia." They add Pater noster, Aue, and Ps. cxxix. (De profunc with versicles and Absolution of souls (Absolue quesumus. Et anime omniu Pater. Aue. Credo.) ¶ God haue mercy on all crysten soules. Amen. ¶ God se the kynge and brynge vs to the blysse that neuer shall haue endynge. Amen. A in this order "O intemerata," "S. Maria Dei genitrix," and "Obsecro."

[3] *Sar.* has the following indulgence prefixed to the prayer *Obsecro*: "¶ *To them that be in the state of grace that daily say deuoutly this prayer before blessyd lady of pitie, she wyll shewe them her blessyd vysage and warne them the d et the owre of dethe, et in theyr laste ende the aungelles of God shall yelde th sowles to heuen, & he shall obteyne .v. hundred yeres & soo many lentes of par graunted by .v. holy fathers popes of Rome.*"

[4] A small woodcut ($1\frac{1}{16} \times \frac{13}{16}$ in.) representing the B. Virgin and Child in glory, if from *Apoc.* xii. 1.

[5] suorum: 17.

lnerari. Et per fontes sanguinis sui, et per omnem passionem eius, et r omnem dolorem cordis tui, et per fontes lachrymarum tuarum: vt m omnibus sanctis et electis Dei venias et festines in auxilium et nsilium meum, in omnibus orationibus et requestis meis: et in omnis illis rebus in quibus ego sum facturus, locuturus aut cogitaturus, nnibus diebus ac noctibus, horis atque momentis vite mee. Et michi nulo tuo impetres a dilecto Filio tuo complementum vite cum omni sericordia et consolatione, omni consilio et[1] omni auxilio, omni adiurio et omni benedictione et sanctificatione, omni saluatione, pace et osperitate, omni gaudio et alachritate, etiam abundantiam omnium norum spiritualium et corporalium et gratiam sancti Spiritus, qui me ne per omnia disponat, animam meam custodiat, corpus meum regat, nsum erigat, cursum dirigat, mores componat, actus probet, vota et sideria mea perficiat, cogitationes sanctas instituat, preterita mala dulgeat, presentia emendet: et futura moderetur. Vitam honestam et norabilem michi tribuat, et victoria[m] contra omnes aduersitates huius ndi: beatam pacem spiritualem et corporalem michi tribuat: bonam m, charitatem, fidem, castitatem, humilitatem et patientiam. Et inque sensus corporis mei regat et protegat. Septem opera miserdie complere me faciat. Duodecim articulos fidei et decem[2] precepta is firmiter tenere et credere[3] me faciat. A septem peccatis mortalibus liberet et defendat vsque in finem vite mee. Et in nouissimis diebus is ostende mihi faciem tuam et annuncies michi diem et horam obitus i: et hanc orationem supplicem suscipias et exaudias, et vitam eternam chi tribuas. Audi et exaudi me dulcissima virgo Maria, mater Dei et sericordie. Amen.

Oratio deuota de beata virgine Maria, et de sancto Johanne euangelista[4].

INTEMERATA et in eternum benedicta singularis et incomparabilis virgo Dei genitrix Maria, gratissimum Dei templum, Spiritus ncti sacrarium, ianua regni celorum, per quam post Deum totus viuit bis terrarum. Inclina mater misericordie aures tuas pietatis indignis pplicationibus meis: et esto michi miserrimo peccatori pia in omnibus xiliatrix.

O Johannes beatissime Christi familiaris et amice, qui ab eodem mino nostro Jesu Christo virgo es electus, et inter ceteros magis ectus, atque mysterijs celestibus vltra omnes imbutus: apostolus eius euangelista factus es preclarissimus. Te etiam inuoco cum Maria tre eiusdem Saluatoris nostri, vt michi opem tuam cum ipsa conferre neris.

omit 'et': 1517. [2] decemque: 17. [3] credere et tenere: 17.

[4] The prayer *O intemerata* has in *Sar.* 35 a larger woodcut [$1\frac{7}{8} \times 1\frac{1}{2}$ in.] of the re mentioned just above as prefixed to *Obsecro* in *Ebor.* The prayer *O intemerata* aid in *Sar.* (fo. 40) to be ¶ *A deuoute prayer to our blessyd lady et saynt Johñ ngelyste, the wyche saint Edmunde archebysshop of Cantorberi* [1233–40] *made ayd dayly, of the wyche be many miracles shewed.* So also in *Ebor.* 1517.

O due gemme celestes, Maria et Johannes. O duo luminaria diuinii ante Deum lucentia, vestris radijs scelerum meorum effugate nubi Vos enim estis illi duo in quibus Deus Pater per Filium suum spirit liter edificauit sibi domum. Et in quibus ipse Filius Dei, ob sincerissii virginitatis meritum, dilectionis sue confirmauit priuilegium in cru [pendens] vni vestrum [ita[1]] dicens, Mulier ecce filius tuus. Deinde dii discipulo, Ecce mater tua. In hujus ergo[2] sacratissimi amoris dulcedii qua tunc ore dominico velut mater et filius adinuicem coniuncti es Vobis duobus ergo[3] miserrimus peccator commendo hodie corpus me et animam meam, vt in omnibus horis atque momentis interius et exter firmi custodes et pij apud Deum intercessores michi existere dignemi Credo enim firmiter, et indubitanter fateor, quia velle vestrum velle D est: et nolle vestrum nolle Dei est. Unde quicquid ab eo[4] petitis, sine m obtinetis. Per hanc ergo tam potentissimam vestre dignitatis virtut poscite queso michi corporis et anime salutem. Agite queso vestris sac orationibus vt cor meum inuisere et inhabitare dignetur Spiritus alm gratiarum largitor optimus, qui me a cunctis viscerum† sordibus[5] purget: virtutibus sacris illustret et exornet: in dilectione Dei et proxi perfecte stare et perseuerare me faciat et post huius vite cursum gaudia me ducat electorum suorum benignissimus Paraclitus. Qui c Patre et Filio coeternus et consubstantialis cum eis et in eis viuit regnat omnipotens Deus in secula seculorum Amen.

Oratio.

Sancta[6] Dei genitrix semperque virgo benedicta que a virgine et dile Jesu Christi Filij tui discipulo suscepta es in matrem.

Sancteque Johannes apostole et euangelista sacer virgo qui ab eod magistro tuo Christo matri virgini commissus es in filium.

Precor vos per pijssimum Redemptorem nostrum, cui virgines sanc in hac vita complacere meruisti, †vt[8] spiritum fornicationis a me pro elongetis: et ardorem libidinis in me prorsus orando extinguatis: mec in vestra clientela suscipientes pudice et sancte viuere doceatis: quate in his castitatis floribus venundatus[9] ad pristinum virginitatis rede meritum: et ab omni immunda sorde purgatus: in conspectu Dom nostri Jesu Christi merear apparere cum iustitia: et satiari cum ap ruerit eius gloria. Qui cum Patre et Spiritu sancto viuis et regnas† Deu Per omnia secula seculorum. Amen.

[1] *add.* 'pendens' and 'ita': 17, *Sar.* 23.
[2] *add* 'tam': *Sar.* 2
[3] ego: 17; S. 23.
[4] illo: 17.
[5] vitiorum sordibus: *Ebor.* 17, *Sar.* 23, 133.
[6] *add* 'Maria': 17.
[7] sancte: 17.
[8] *leg.* meruistis.
[9] venustatus: 17.
[10] *leg.* viuit et regnat Deus. This prayer, *Sancta Maria Dei genitrix*, does occur here in Sar. 35. It is found, however, as "*Another prayer to our Lady St John the evangelist*" in Sarum 1494 (W. de Worde), 1506, and 1523, and Wayland's English and Latin Hours, 1555. The 1535–6 Sarum book has h (fo. 43) "¶ *A speciall deuoute prayer to our lady*, Sancta Maria, regina celi terre," *&c.*, with a woodcut of the Tree of Jesse.

¶ *Oratio ad beatam virginem Mariam contra pestem*[1].

Stella celi extirpauit,
que lactauit Dominum,
Mortis pestem, quam plantauit
primus parens hominum.
Ipsa stella nunc dignetur
sydera compescere:
Quorum bella plebem cedunt
dire mortis vlcere.
O gloriosa stella maris,
a peste nos[2] succurre nobis,
audi nos: nam Filius tuus†
nihil negans te honorat:
Salua nos, Jesu, pro quibus
virgo mater te orat.

V. Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus misericordie, Deus pietatis, Deus indulgentie, qui misertus es super afflictionem populi, et dixisti angelo percutienti[3] populum ium: sufficit: nunc contine manum tuam: ob[4] amorem illius stelle oriose cuius vbera preciosa contra venenum delictorum nostrorum[5] iam dulciter suxisti: presta auxilium gratie tue, vt ab omni peste et iprouisa morte secure liberemur, et a totius perditionis incursu saluemur. Per te Jesu Christe, Saluator mundi, Rex glorie. Qui viuis et gnas Deus Per omnia secula seculorum. Amen[6].

¶ *Salutatio dicenda in honore beate Marie virginis.*

[7]Ave regina celorum,
aue domina angelorum,
Salue radix sancta,
ex qua mundo lux est orta.

[1] ¶ *Alia oratio de domina.* Y. (fo. 61).
[2] nos†: 36; *omit. Sar.* 23.
[3] percutientem†: *55.*
[4] ab†: *55.*
[5] meorum: *Sar.* 35. (nostrorum: 36. *Sar.* 23.)
[6] Qui cum Deo Patre: 55.—The Sarum *Horae* have among these suffrages several her devotions in honour of the B. Virgin. Some of these, such as *A deuoute ayer of the vii. sorowes of our blessyd lady* (Ave dulcis mater Christi) and the osary, appear near the end of this York book of 1536, and the others are contained York 1517: as also is *De profundis*, with

"God saue the kynge,
And brynge vs to the blysse that neuer shall haue endynge."

ne *Oratio perpulchra super salutationem angelicam* "*Ave* fuit prima salus, qua ncitur hostis malus," *&c.*, ascribed to Giacopone da Todi (Tudertanus), appears Sarum Primers printed by Pynson in 1513 and by W. de Worde in 1523 (fo. 42–3), id may be found in Mone, *Hymni Lat.* ii. 98, 99.
[7] To judge from Mr Hoskins' index, *Ave Regina celorum* does not appear in the rum *Horae* until 1506. Nor is it in *Y.*

Gaude gloriosa,
super omnes speciosa.
Vale, valde[1] decora:
et pro nobis semper
Christum exora.

℔ *Alia salutatio ad beatam virginem Mariam.*

[2]Regina celi letare alleluya.
Quia quem meruisti portare alleluya.
Resurrexit, sicut dixit. alleluya.
Ora pro no-*bis Deum alleluya.

Sig. H. *op corner leaf torn,* 36.)

⟨According to the Tabula of *the contents of this boke* the 'Rosarium beate Mari *Suscipe rosarium*, should have been printed here. It was however omitted here a printed near the end of the volume in 1536.⟩

*In Elevatione Corporis Christi.

℔ *Oratio dicenda in eleuatione corporis Jesu Christi*[3].

Ave verum corpus natum
de Maria virgine.
Vere passum, immolatum
in cruce pro homine;
Cuius latus perforatum:
vero fluxit[4] sanguine.
Esto nobis pregustatum
mortis in examine.
O clemens, O pie.
O Jesu, Fili Marie.

℔ *Alia oratio dicenda ad eleuationem corporis Christi.*

Aue Jesu Christe, verbum Patris, Filius virginis, agnus Dei, salu mundi, hostia sacra, verbum caro, fons pietatis.

Aue Jesu Christe, laus angelorum, gloria sanctorum, visio pacis, deita integra, verus homo, flos et fructus virginitatis.

Aue Jesu Christe, splendor Patris, princeps pacis, ianua celi, pani viuus, virginis partus, vas deitatis.

Aue Jesu Christe, lumen celi, precium mundi, gaudium nostrum angelorum panis, cordis iubilus, rex et sponsus virginitatis.

[1] 55 *omits the second* 'valde.'

[2] *Regina celi* is not found in the Sarum *Horae* or in *Y.*

[3] '*Thys prayer shall ye say at the eleuacyon of the holy sacrement in the masse* Aue verum, &c.' *Sar.* 1535-6 (fo. 57). *Ebor.* 1517, fo. 56[b]. *Y.* reads '*ad*'; '*eleuatione*' 55.

[4] vnda fluxit: *Ebor.* 17, *Sar.* 35. (Cf. Mone, *Hymn. Lat.* i. 280–1.)

Aue Jesu Christe, via dulcis, veritas summa, premium nostrum, charitas era, fons amoris, pax, dulcedo[1], vita perennis.

Aue sanctissimum et preciosum[2] corpus Christi, quod in ara crucis pro undi salute positum corde credo, ore confiteor hostiam veram[3], hostiam uram[4], hostiam sanctam, hostiam immaculatam[5] atque Deo placentem, nem sanctum vite eterne et calicem salutis perpetue[6].

Adoro te in spiritu et veritate, Jesu pie, Jesu bone, miserere michi[7].

¶ *Alia oratio ad eleuationem calicis.*

Salue sanguis[8] preciosi Domini nostri Jesu Christi, qui pro peccatis nostris effusus fuisti: tu[9] miserere nobis peccatoribus nunc et in hora ortis. Amen.

Te igitur, Deus, rogo te[10] vt sicut hic te video presentem in forma nis et vini: sic merear te videre in gloria maiestatis tue securus et udens in secula seculorum. amen. [Pater noster. Aue Maria.]

In presentia sacro† sancti corporis et sanguinis tui, Domine Jesu Christe, tibi commendo me miserum famulum tuum *N.* vt per virtutem sancte rucis tue, et[11] per mysterium sancte incarnationis, natiuitatis, baptismi, iunij, passionis, mortis, resurrectionis, ascensionis: et per aduentum ncti Spiritus paracliti, et per ineffabile nomen tuum, tu[12] qui es omnitens Deus, alpha et oo, principium et finis; sabaoth, Adonay, Emanuel, uod est nobiscum Deus: via, veritas et vita, salus, victoria et resurrectio ostra: et precipue per inuocationem huius viuifici sacramenti corporis sanguinis tui, quod michi inuoco in auxilium, quamuis multis peccatis uolutus, tamen a te reatus† et[13] preciosissimo sanguine tuo redemptus, in te solo Deo viuo et vero credens et sperans ab omnibus malis meis[14] er illud hodie et in omni tempore tuearis, defendas ac liberes a amnatu et insidijs, captione et vinculis, laqueis et telis, iaculis, armis sagittis, et potestate omnium inimicorum meorum visibilium et uisibilium: necnon ab omnibus maleficijs, ab omni pestifero cibo et otu venenoso, dolore, verecundia, morbo, confusione, detractione: b omnibus scandalis atque periculis: ab omni lapsu, ruina, lesione, ncommodo, impedimento anime et corporis, necnon a subitanea et nprouisa et eterna morte me liberare digneris: et hec cuncta mala rocul a me misericorditer repellere digneris per hoc sanctum mysterium assionis tue nostreque redemptionis, cui me semper ad saluandum bique committo fiducialiter sperans me per hoc saluari. Ergo miserordissime Deus, qui non vis mortem peccatoris, sed vt conuertatur et iuat: quia omnes ad te clamantes, et in te sperantes exaudis: me

[1] pax durabilis, 17 (fo. 58).
[2] preciosissimum: *Y.*
[3] vera†: 17.
[3–4] *omit* 17.
[5] Cf. *Missale*, i. 186.
[6] *Ibid.*
[7] 'Jesu bone: Jesu mei miserere.' *Ebor.* 17, *Sar.* 35, fo. 58[b]. 'Salue sanguis... ortis amen' *is then omitted, but* 'Te igitur...seculorum. Amen. Pater noster. ue' *continues, as a conclusion to* 'Aue Jesu.' *Sar., Y.*
[8] sanguis†: 55.
[9] effusus tu fuisti: 55.
[10] *omit.* 'te': 17, *Y.* (The Marian *Horae* do not contain 'Te igitur,' *&c.*)
[11] *omit* 'et': 17.
[12] *omit* 'tu': 17.
[13] creatus et: *Sar.*
[14] me: 17.

quoque peccatorem exaudi, et omnes quos precioso sanguine tuo redemisti ad te reuoca: et dono gratie tue illustra: et secundum multitudine misericordie tue miserere mei, sicut vis et scis, dans [michi][1] corporis anime veram salutem: licet peccaui, tamen non te negaui: exaue orationem meam, pie Jesu, et mitte michi gratiam tuam, que me vbiqu comitetur et conseruet ab omnibus malis, et ad vitam perducat eternam te miserante. Qui cum Patre et Spiritu sancto viuis et regnas Deus Per omnia secula seculorum. amen.

[Oremus[1].]

Domine Jesu Christe, qui hanc sacratissimam carnem tuam de glorios virginis Marie vtero assumpsisti, et hunc preciosum sanguinem tuum de sacratissimo latere tuo, pro salute nostra, in ara crucis effudisti: e in hac gloriosa carne a morte resurrexisti: et ad celos ascendisti, e iterum venturus es iudicare viuos et mortuos in eadem carne. Libera nc per hoc sacrosanctum corpus tuum, quod modo in altari tractatur, a omnibus peccatis et immundicijs mentis et corporis, et ab vniuersis mali et periculis nunc et in eternum. [Amen[1].]

De sanctissima Trinitate[2].

SANCTA Trinitas, vnus Deus, miserere nobis.
O beata et gloriosa Trinitas, miserere nobis.
O sacra et summa et sempiterna Trinitas, miserere nobis.
O vera et gloriosa et ineffabilis Trinitas, et vna Deitas, summa e incomparabilis bonitas: eterna et suauissima claritas[3]: trium Personarum indiuisa maiestas. O Pater bone, o Fili pie, o Spiritus paraclite. O lume indeficiens, vnus Deus: cuius opus vita, cuius amor gratia: cuius con templatio gloria est omnium sanctorum. Te, Domine, inuoco, te adoro te toto cordis affectu nunc et in seculum benedico. Alpha et oo, Agyos Emanuel, sancte Deus, sancte fortis, sancte et immortalis miserere nobis. Memento mei Deus meus in bonum, et da propitius veniam ne perea opus manuum tuarum; tu es creator meus, tu es spes mea, tu es salutar meum, Domine: ex quo omnia, per quem omnia, in quo omnia, ips honor et gloria in secula.

[Oremus[4].]

Deus, qui superbis resistis, et humilibus das gratiam: tu michi succurr de hac tribulatione et angustia: quia credo quod nullus est qui possi resistere voluntati tue[5], et si decreueris salutare[6] nos, continuo liberabi mur. Per Dominum. [Pater noster. Aue[4].]

[1] *add.* 17, *Y.*
[2] A small woodcut (1 × ⅘ in.) representing the Ever Blessed Trinity. *A prayer t the Trinity* appears in the Sarum *Horae* of 1494, but I do not find it in *Sar.* 1535–6 It is here in *Y.*
[3] charitas: *Ebor.* 1517 (fo. 47ᵇ). caritas: *Y.* fo. 63ᵇ.
[4] *add* 17.
[5] tue voluntati: 17.
[6] saluare: 17, *Y.*

Deus, qui liberasti Susannam de falso crimine, et Danielem de lacu leonum, et tres pueros de camino ignis ardentis, [et][1] Petro mergenti xteram porrexisti: tu me liberare digneris de hac et omni tribulatione angustia: ac de potestate omnium inimicorum meorum: et de omnibus i consentiunt eis: quia nescio vbi fugiam, nisi ad Deum: quia non est iud[2]† qui me adiuuet, nisi tu solus Deus: qui in Trinitate perfecta uis et regnas Deus. Per omnia secula seculorum. amen. [Pater oster[3].]

Domine Jesu Christe, qui me creasti et[4] redemisti et preordinasti ad hoc quod sum: tu scis quid de me facere vis: fac de me secundum luntatem tuam cum misericordia. [Pater noster. Aue Maria[3].]

Domine Jesu Christe, qui solus es sapientia, tu scis que michi peccari expediunt, prout tibi placet: et sicut in oculis tue maiestatis detur de me, ita fiat cum misericordia [tua. Amen.] Pater noster. ue Maria.

[5]℄ *Ante sumptionem corporis Christi.*

Salue salutaris hostia, pro me et omni humano generi in patibulo crucis oblata. Salue nobilis et preciosissime sanguis de latere crucifixi omini mei Jesus Christi fluens, et totius veteris ac noue macule culpas luens. Aufer igitur a me, clementissime Jesu, omnis iniquitatis offensas, i grauissimis vitijs sum[6] sordidatus: vt purificatus mente et corpore cedere merear ad sancta sanctorum: et sacramenta tui corporis et nguinis degustare. Supplex enim, o miserator hominum, obsecro: vt ie ad delenda peccata hominum dedisti, non michi sint ad peccatorum gmenta[7]: sed ad indulgentiam et tuitionem. Fac me, Domine, ita ea e et corde percipere, atque fide[8] et affectu sentire: vt [per] eorum –36
rtutem merear confirmari similitudini mortis et resurrectionis tue per teris hominis mortificationem, et nouitatem iuste vite: vt dignus sim rpori tuo, quod est ecclesia, incorporari, et sim membrum tuum, et tu put meum: vt maneam in te, et tu in me: quatenus in resurrectione sumes[9] corpus humilitatis mee configuratum corpori claritatis tue, cundum promissionem apostoli, et in te in eternum gaudeam de gloria a. Amen.

℄ *In sumptione corporis Christi*[10].

Domine, non sum dignus vt intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus[11].

[5]℄ *Post sumptionem corporis Christi*[10].

Gratias ago tibi, omnipotens et misericors Deus: gratiarum actiones tremende tue maiestati pijssime et immense Pater habeo, quia me dignum et miserum peccatorem precioso corpore et sanguine Filij tui

[1] *add.* 17, *Y*. [2] alius: 17, *Y*.
[3] *add* 17. [4] *omit.* 'et': 17, *Y*.
[5] The prayers *Salue salutaris* and *Gratias ago* appear in *Sar.* 1511, and in *Ebor.*, and 36 (not *Y*).
[6] sum viciis: 17. [7] augmentum: 17. [8] fidei†: *Ebor.* 36.
[9] reformes: 17. [10] *omit* '*Christi*': 17. (lf. cv. *verso*.)
[11] puer meus: 36 (as *Matt. viii.* 8, *Vulg.*); anima mea: 17.

Domini nostri Jesu Christi consolari et satiari[1] dignatus es. Queso igitu dulcissime Domine Jesu, vt hec sancta[2] communio non sit michi iudicium et condemnationem, sed tua gratia et pietate sit michi sanita et dulcedo anime mee: salus et sanctitas in omni tentatione: pax gaudium in omni tribulatione: lumen et virtus in omni verbo et oper solatium et tutela finalis in morte ad euadendas et conterendas omniu inimicorum meorum insidias[4]: et proficiat michi ad salutem corporis anime in vitam eternam. Et presta vt ibi nulla immaneat peccati macul vbi tam sancta introierunt miracula. Amen.

℔ *Oratio ad tres reges.*

Rex Jasper, rex Melchior, rex Balthasar: rogo vos per singula nomina rogo vos per sanctam Trinitatem, rogo [vos][6] per Regem regum, que vagientem in cunis videre meruistis, vt compatiamini tribulationu mearum hodie: et intercedite pro me ad Dominum, cuius desiderio exul facti estis: et sicut vos per angelicam annunciationem de reditu a Herode eripuit: ita me hodie liberare dignetur ab omnibus inimic meis visibilibus et inuisibilibus, a subitanea et improuisa morte et a omni mala confusione, mala fama et omni periculo corporis et anime.

V. Reges Tharsis et insule munera offerent.
R. Reges Arabum et Saba dona adducent.

Oratio.

Deus illuminator [omnium][6] gentium, da populis tuis perpetua pa gaudere, et illud lumen splendidum infunde cordibus nostris, quo trium magorum mentibus aspirasti[7] Dominum nostrum Jesum Christu Filium tuum. Qui tecum viuit et regnat [in vnitate] Spiritus sancti De Per omnia secula seculorum. Amen.

[℔ *An other prayer to the .iij. kynges of Colen*[8].]

*T*rium regum
trinum munus:
Christus homo
Deus vnus:
vnus in essentia.
Trina dona
tres signantur[9],

[1] satiare: 17. [2] sancto †: 36. [3] suauitas: 17.
[4] insidijs †: 36.
[5] A woodcut (1⅞ × 1¼ in.) is set here in the margin. It represents the Adoratio by the Magi. These prayers are found in *Sarum* 1494 and 1523 ('To the th kynges of Coleyne'): but I do not see the 1st and 2nd in *Sar.* 35.
[6] *add.* 17 (fo. 48), *Y.* (fo. 64ᵇ, 65).
[7] inspirasti: *Ebor.* 17, *Y.*
[8] So *Ebor.* 1517, fo. 48ᵇ, and *Sar.* 35 (fo. 51ᵇ), '*Alia oratio ad tres reges*,' There is no heading in *Ebor.* 36.
[9] signentur: *Ebor.* 17, *Sar.*, *Y.*

Rex ex[1] auro,
Deus thure:
[et] mirrha[2] mortalitas.
Colunt reges
propter regem,
Summi reges[3]
seruent Regem[4]:
coloni Colonie.
Nos in fide
sumus riui,
hi sunt fontes
primitiui:
gentium primitie.
Tu nos ab[5] hac,
Christe, valle,
duc ad vitam
recto calle:
per horum suffragia.
Ubi Patris
vbi Nati,
tui et Amoris sacri frui[6]
mereamur gloria.

V. Vidimus stellam eius in oriente.
R. Et venimus cum muneribus adorare Dominum.

[Oremus.]

Oratio.

Deus, qui tres magos orientales, Jaspar, Melchior, et Balthasar, ad [tua] cunabula[7] (vt te misticis venerarentur muneribus) sine imedimento, stella duce, duxisti: concede propitius: vt per horum trium gum pias intercessiones et merita commemorationem† nobis[8] famulis is tribuas, vt itinere quo ituri sumus celeritate, letitia, gratia et pace, ipso, sole vero, vera stella, vera luminis luce, ad loca destinata in ce [et salute][9] et negocio bene peracto, cum omni prosperitate salui et ni redire valeamus. Qui cum Patre et Spiritu sancto viuis et regnas eus Per omnia secula seculorum. Amen.

[1] in: 17. [2] et myrrha: *Sar.*, *Y.*; mirrha: *Ebor.* 36; myrrha: 17.
[3] regis: *Ebor. Y.*; reges: *Sar.* [4] gregem: *Y.* [5] ob: 36.
[6] fui: *Ebor.* 17.
[7] ad presepe: *Sar.* 23 (fo. 8), in the similar (but shorter) prayer '*whan thou goost out.*'
[8] merita commemorationum nobis: *Sar.*, *Ebor.* 17, *Y.*
[9] pace et salute: *Sar.*, *Ebor.* 17, *Y.*

[THE .XV. OOS OF SAYNT BRYGITTE[1].]

℔ *Quindecim orationes sequentes, si quis deuote cum totidem* Pat noster. *et* Aue Maria *semel omni die per totum annum continuan dixerit, ob honorem et memoriam vulnerum Jesu Christi, magn indulgentias merebitur*[2]. *Et anno sic continuato et completo vnum quodq vulnus Domini nostri Jesu Christi cum vna sola oratione et* Pater nost *specialiter honorauit: quarum etiam orationum virtus et meritum mult claruit exemplis.*

Oratio prima.

[3]O Domine Jesu Christe, eterna dulcedo te amantium, iubilus e cedens omne gaudium et omne desiderium, Salus et amat omnium vere penitentium peccatorum: qui delicias tuas attestatus esse cum filijs hominum propter hominem homo factus es in fine ten porum. Memento omnis premeditationis et intimi meroris quem[4] i humano corpore sustinuisti: instante saluberrime passionis tue tempo in diuino corde ab eterno preordinata. Memento tristitie et amarit dinis quas in animo, teipso attestante, habuisti, quando in vltima cen discipulis tuis corpus et sanguinem tuum tradidisti, pedes eoru lauisti, ac dulciter eos consolando imminentem passionem tuam[5] pr dixisti. Memento omnis tremoris, angustie et doloris quos in tu delicato corpore ante passionem [crucis][6] tue pertulisti: quando pos trinam orationem et sanguineum sudorem a tuo discipulo tradebari ab electa gente capiebaris, a falsis testibus accusabaris, a tribu iudicibus iniuste iudicabaris, in electa ciuitate, in paschali tempore, florida corporis tui[5] iuuentute innocenter condemnabaris, veste propri exuebaris, et veste aliena induebaris, colaphizabaris, oculis et faci velabaris, alapis cedebaris, ad columnam ligabaris, et[5] flagellabari spinis coronabaris, arundine in capite feriebaris: et innumerabilibu alijs calumnijs lacerabaris. Da michi, queso, ob memoriam harum ant crucem tuam passionum, veram ante mortem meam contritionem puram confessionem, dignam satisfactionem et omnium peccatoru meorum remissionem. Amen.

Pater noster. Aue Maria.

[1] '*Sequuntur .xv. orationes sancte Brigitte*,' Y. This title is given in the *Tabul* at the end of *Ebor.* 35.

[2] "℔ *These be the .xv. oos the wyche the holy virgyn saint Brygitta was wounte say dayly before the holy rode in Saint Paules chyrche at Rome: whoso say this hole yere, he shall deleuer .xv. soules out of purgatory of hys nexte kindreed, a conuerte other .xv. synners to gode lyf, and other .xv. ryghtuouse men of hys kyn shall perseuer in gode lyf. And whas† ye desyre of God, ye shall haue it, yf it be the saluacyon of your soule.*" Sar. 35 (fo. 52) and Ebor. 17.

[3] Woodcut ($1\frac{1}{16} \times 1\frac{4}{5}$ in.) of St Bridget kneeling before an altar and crucifix, h staff at her left knee.

[4] quas: *Sar., Y.* [5] *omit.* Sar., *Y.* [6] *omit* 'crucis': 35.

Oratio secunda[1].

O Jesu, vera libertas angelorum, paradisus deliciarum. Memento terroris et horroris quos sustinebas quando inimici tui, quasi leones procissimi, te circumstiterunt, et colaphizationibus, conspuitionibus, ngulationibus, ceterisque inauditis penis te molestauerunt. Et per mnia verba contumeliosa, dira verbera, durissimaque tormenta, omine Jesu Christe: et per penas quibus te omnes inimici tui afflixunt. Deprecor te vt liberes me ab omnibus inimicis meis visibilibus inuisibilibus: et dones me sub vmbra alarum tuarum protectionem lutis eterne inuenire. Amen.

Pater noster. Aue Maria.

Oratio tercia.

O Jesu, mundi fabricator, quem nulla dimensio vera[2] in termino metitur: qui terram palmo concludis, recordare amarissimi doloris ui, quem sustinebas, cum suauissimas manus tuas ad crucem Judei[3] btusis clauibus primo crudelissime affixerunt: et perforando delicassimos et sacratissimos pedes tuos, cum non esses conueniens voluntati brum, dolorem super dolorem addiderunt vulneribus tuis: et ita te rudeliter detraxerunt et extenderunt in longum et latum crucis tue: t dissoluerentur compagines membrorum tuorum. Deprecor te per[4] uius sacratissimi et amarissimi in cruce doloris memoriam: vt des ichi timorem et amorem tuum.

Pater noster. Aue Maria.

Oratio .iiij.

O Jesu, celestis medice: recordare languoris, liuoris et doloris quos in alto crucis patibulo leuatus passus es in omnibus dilaceratis embris tuis, quorum nullum in suo statu recte permanserat: ita vt ullus dolor similis tuo dolori[5] inueniretur, quia a planta pedis vsque ad erticem capitis non fuit in te sanitas: tunc[6] quasi omnium dolorum mmemor Patrem pro inimicis exorasti dicens, Pater ignosce illis: quia esciunt quid faciunt. Per hanc misericordiam, et ob memoriam illius oloris, concede vt hec memoria passionis tue amarissime sit omnium eccatorum meorum plena remissio. Amen.

Pater noster. Aue Maria.

Oratio quinta.

O Jesu, speculum claritatis diuine, memento terroris et meroris quos habuisti quando nudus et miserabilis in cruce pependisti: et omnes mici et noti tui[7] aduersum te steterunt: et nullum consolantem nueniebas: sed solummodo dilectam genitricem tuam in amaritudine

[1] The York MS. 16.9.5 places nos. 3, 4 ('*O Jesu mundi fabricator*' and '*O J. elestis*') above no. 2.
[2] vero: *Sar.*, *Y.*
[3] This ascription of Roman cruelties to the Jews is noticeable. Cf. p. 123, *n.*[6].
[4] vt: 35. [5] tui† dolori: 35; tuo dolori: *Sar.*; dolori tuo: *Y.*
[6] et tunc: *Sar.*, *Y.* [7] *omit* 'tui': *Sar.*

anime tibi fidelissime astantem: quam dilecto discipulo tuo commendas dicens, Mulier ecce filius tuus: [1]et ad discipulum tuum, Ecce mat tua[2]. Rogo te, pie Jesu, per gladium doloris, qui tunc eius anima pertransiuit, vt compatiaris michi in omnibus tribulationibus et affli tionibus meis corporalibus et spiritualibus: et da michi consolatione in omni tribulationis tempore. Amen.

Pater. Aue.

Oratio sexta.

O Jesu, Rex amabilis, et amice totus desiderabilis: memento illiu meroris quem habuisti quando in speculo serenissime maiestat tue conspexisti predestinationem electorum tuorum per merita tu passionis saluandorum: et reprobationem malorum in multitudin damnandorum: et per abyssum miserationis tue, qua nobis perditis desperatis peccatoribus tunc condoluisti: et precipue quando latroni i cruce exibuisti† dicens, Hodie mecum eris in paradiso. Rogo te, p Jesu, vt facias mecum misericordiam tuam in hora mortis mee. Amen

Pater noster. Aue Maria.

Oratio .vij.

O Jesu, fons inexhauste pietatis qui ex intimo dilectionis affectu i cruce dixisti, Sitio: scilicet salutem humani generis: accend quesumus, nostrum desiderium ad omne opus perfectum: et sitin carnalis concupiscentie: et estum mundane delectationis in nob penitus refrigera et extingue. Amen.

Pater noster. Aue Maria.

Oratio .viij.

O Jesu, dulcedo cordium: ingensque sanitas[3] mentium per amar tudinem aceti et fellis quam pro nobis sustinuisti et degustasti i hora mortis tue: concede nobis corpus et sanguinem tuum dign percipere ad remedium et consolationem animarum nostrarum. Amen

Pater noster. Aue Maria.

Oratio .ix.

O Jesu regalis, virtusque[4] mentalis: memento doloris et angusti quam[5] passus es, quando pre mortis amaritudine et Judeorun insultatione cum magna voce te a Deo Patre derelictum clamasti dicen Deus meus, Deus meus, vt quid dereliquisti me? Per hanc angustian peto[6] te vt in angustijs mortis nostre ne derelinquas nos, Deus noste Amen.

Pater noster. Aue Maria.

[1–2] *omit.* Sar., *Y.* It will be noticed that the 4th–9th and the 13th prayers of th series refer to the Seven Last Sayings upon the Cross.

[3] suauitas: *Sar., Y.*

[4] regalis virtus, iubilusque: *Sar., Y.*

[5] quos: *Sar., Y.*

[6] oro: *Sar.*

Oratio .x.

O Jesu, alpha et oo, vita et virtus: in omni medio[1] recordare quod a summo capitis vsque ad plantam pedis te pro nobis in aqua passionis mersisti: propter latitudinem et magnitudinem vulnerum tuorum, dce me per veram charitatem [custodire] latum mandatum tuum nimis [2] peccatis demersum. Amen.
Pater noster. Aue.

Oratio .xj.

O Jesu, abyssus profundissime misericordie: rogo te propter profunditatem vulnerum tuorum, que transierunt carnem tuam et edullam ossium ac viscerum tuorum: vt me submersum in peccatis nergas, et abscondas in foraminibus vulnerum tuorum a facie ire tue, omine, donec pertranseat furor tuus. Amen.
Pater noster. Aue Maria.

Oratio .xij.

O Jesu, regalis speculum vnitatis signum[3] et charitatis vinculum: memento innumerabilium vulnerum tuorum, quibus a summo apitis vsque ad imum pedis vulneratus fuisti, et ab iniquis Judeis ceratus fuisti: et sanctissimo sanguine tuo rubricatus: quam magnidinem doloris in virginea carne tua pertulisti pro nobis, pie Jesu, uid vltra facere debuisti, quod non fecisti? scribe, queso, pie Jesu, nnia vulnera tua in corde meo preciosissimo sanguine tuo: vt in illis gam dolorem et amorem tuum: vt in gratiarum actione vsque in nem vite mee iugiter perseuerem. Amen.
Pater noster. Aue Maria.

Oratio .xiij.

O Jesu, leo fortissime, rex immortalis et inuictissime: memento doloris quem passus es, cum omnes vires cordis et corporis tui nitus defecerunt: et inclinato capite (Consummatum est) dixisti. er hanc angustiam et dolorem miserere mei, cum anima mea in vltima nsummatione exitus spiritus mei anxiata fuerit et conturbata. Amen.
Pater noster. Aue Maria.

Oratio .xiiij.

O Jesu, vnigenite altissimi Patris splendor et figura substantie eius: memento illius obnixe commendationis qua Patri spiritum commendasti dicens: Pater in *manus tuas commendo spiritum meum. Et cerato corpore ruptoque[4] corde cum valido clamore patefactis visceribus isericordie tue pro nobis redimendis expirasti: per hanc preciosam ortem tuam deprecor te, Rex sanctorum, conforta me ad resistendum iabolo, mundo, et carni: vt mortuus tibi viuam: et in nouissima hora xitus mei suscipe ad te reuertentem spiritum meum exulem et perrinum. Amen.
Pater noster. Aue Maria.

* *Sig.* I.

[1] in omni tempore: *Sar.*
[2] custodire mandatum tuum in: *Sar.* (*Ebor. Y.*, 36 *omit* 'custodire').
[3] veritatis speculum, vnitatis signum: *Sar.*, *Y. M.*
[4] et rupto; *Sar.*, *Y.*

Oratio .xv.

O Jesu, vitis vera et fecunda: memento supereffluentis et abundan effusionis sanguinis tui: quem tu, sicut de botro expresso, copio effudisti: quando in cruce torcular solus calcasti. Et ex lancea milita percusso latere nobis sanguinem et aquam propinasti: ita vt pauca v minima gutta in te remaneret, et demum quasi myrrhe fasciculus altum suspensus fuisti: et delicata caro tua euanuit: et liquor visceru tuorum exaruit: medulla ossium tuorum emarcuit. Per hanc amar simam passionem tuam, et preciosi sanguinis tui effusionem, O dulc Jesu, vulnera cor meum, vt penitentie et amoris lachryme sint mic panes die ac nocte: et conuerte me totaliter ad te: vt cor meum ti sit perpetuo habitabile: et conuersatio mea tibi placita sit et accep semper: ac finis vite mee ita laudabilis: vt post huius vite terminu te merear laudare cum omnibus sanctis tuis ineternum. Amen.

Pater noster. Aue Maria. Credo.

℔ *Quicunque in statu gratie existens dixerit deuote septem orationes sequentes cum .vij. Pater noster. et .vij. Aue maria. ante imaginem pietatis, merebitur .lvij. milia annorum indulgentiarum, que a tribus summis pontificibus date fuerunt videlicet primo a beato Gregorio .xiiij. M.*[1] *annoru*[*m: secundo a*] *papa Nicholas quinto xii*[*ij. M.ccccc. ann*]*orum anno domini* [*M.cccc.l*°*.: et tert*]*io a papa Sixto* [*quarto, qui c*]*omposuit quar-* [*tam et quin*]*tam oratiū* [*culas, & se*]*quentium suf* [*frag*]*iorum has indulgentias duplicauit Anno domini. M. ccclxxviii.*

[1] This page (leaf .i.) is torn in the Lincoln copy. Y. (fo. lxix–lxx) and th Sarum *Horae* of 1535–6 have the indulgence stated differently thus (fo. 54[b]): "℔ T *all them that before this ymage of pyte deuoutly saye .v.* Pater noster *& .v.* Aues. *an a* Credo. *pytiously beholdyng these armes of crystes passion. are graunted .xxxij. M vij. hondreth et .lv. yeres of pardon. And Sixtus the .iiij. pope of Rome hath mad the .iiij. and the .v. prayer, and hath doubuyld thys forsayde pardon.*" On the In dulgence called the Image of Pity, or Mass of St Gregory, see Henry Bradshaw *Collected Papers*, pp. 84–100, 257, and my appendix to Sarum *Pica* or Directorium Sacerdotum. In this colophon, '*beato Gregorio*' probably refers to Gregory the Grea No doubt the numeral '.xiiij.' relates to the thousands of years in the indulgence Nicholas V reigned as Pope in 1447–55, and Sixtus IV in 1471–84. The number o years, lents, or days, granted by various popes in connexion with *oratiunculae* sai in devotion before the 'Image of Pity of our Lord,' or the 'Pity of our Lady,' diffe very considerably, as H. Bradshaw pointed out (*loco citato*). In the presen instance the number of years which we supply in the *lacuna* where the uniqu (Lincoln) copy of 1536 is defective, must certainly be 14500, according to th exigencies of arithmetic. It seems then not incongruous to suppose that the yea of our Lord, wherein Nicholas V granted this number of years' pardon, bore th cognate number, 1450. Not improbably it suggested the extent of this intermediat grant in connexion with the Jubilee in his pontificate, A.D. 1450.

SANCTI GREGORII[1].

ADORO te, Domine Jesu Christe, in cruce pendentem[2]: et coronam
spineam in capite portantem: deprecor te, Domine Jesu Christe,
t tua crux[3] liberet me ab angelo percutiente. Amen.
Pater noster. Aue Maria, gratia.
*A*doro te, Domine Jesu Christe, in cruce vulneratum, felle et aceto
btatum: deprecor te, Domine Jesu Christe, vt vulnera tua sint
medium anime mee. Amen.
Pater noster. Aue Maria.
*A*doro te, Domine Jesu Christe, in sepulchro positum, myrrha et
romatibus[4] conditum: deprecor te Domine Jesu Christe, vt mors tua
t vita mea. Amen.
Pater noster. Aue Maria.
*A*doro te, Domine Jesu Christe, descendentem ad inferos, liberantem-
ie[5] captiuos: deprecor te, ne permittas me illuc introire. Amen.
Pater noster. Aue Maria.
*A*doro te, Domine Jesu Christe, resurgentem a mortuis, ascendentem-
ie[6] ad celos: sedentemque ad dexteram Patris, deprecor te, miserere
ei. Amen.
Pater noster. Aue Maria.
O Domine Jesu Christe, pastor bone, iustos conserua, peccatores
stifica, et omnibus[7] fidelibus miserere: et propicius esto michi[8]
ccatori. [Amen.]
Pater noster. Aue Maria.
O Domine Jesu Christe, rogo te propter [9]illam maximam amaritudinem
ssionis tue quam sustinuisti propter[9] me in cruce: et maxime quando
ima tua nobilissima egressa est de corpore tuo sanctissimo: miserere
go anime mee in egressu suo. Amen.
Pater noster. Aue Maria. Credo.
V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.

[Oremus.]

Oratio.

BEnignissime Domine Jesu Christe: respice super me miserum pecca-
torem oculis misericordie tue quibus respexisti Petrum in atrio:
ariam Magdalenam in conuiuio: et latronem in crucis patibulo: [et]

[1] Woodcut ($2\frac{7}{8} \times 2$ in.) of the Mass of (?) St Gregory. Paten on chalice, book open north part of altar. The Priest and two assistants kneel. Of these, the Deacon d sub-deacon hold torches. The Deacon (N.) supports back of chasuble; the b-deacon (S.) holds a sacring bell. Our Lord appears showing his wounds (half gth). To his right are lantern, hammer, pincers, 3 nails, 6 hosts (or silver pieces?). his left, ladder, 3 dice, sponge on reed, and spear: crossing these last, a scourge.

[2] penitentem†: *55.* [3] crux tua: *Sar.*, *55.* [4] aromantibus†: *55.*
[5] libertatemque†: *55.* [6] *omit.* '-que': *Sar.*, *55.* [7] iustificationibus†: *55.*
add 'miserrimo': *55.* [8–9] *omit 55.*

concede michi vt cum beato Petro peccata mea digne defleam: et cu
Maria Magdalena perfecte te diligam: et cum latrone in celesti paradi
eternaliter te videam. Qui cum Patre et Spiritu sancto viuis et regn
Deus Per omnia secula seculorum.

℄ *Oratio dicenda ante crucifixum*[1].

O PIE crucifixe, redemptor omnium populorum, qui pro salute gener
humani ab impiorum manibus mortis supplicium pertulisti: propt
nomen sanctum tuum, et per merita et intercessiones beatissime ge
tricis tue Marie: et omnium sanctorum tuorum, propicius esto mic
peccatori, et exaudi preces famuli tui, secundum multitudinem mise
cordie tue. Amen.

Pater noster. Aue Maria.

*D*omine Jesu Christe, qui gloriosum caput tuum angelis et hominib
venerandum spinea corona dehonestari voluisti: vt sanguis deflueret
redemptionem mundi: propter nomen sanctum tuum, et per merita
intercessiones beatissime genitricis tue Marie: et omnium sanctoru
tuorum, indulge michi peccatori quicquid sensibus capitis mei deliqu
Domine, miserere super me. *N.* peccatore. Amen.

Pater noster. Aue.

*D*omine J. C., qui gloriosas manus tuas in cruce clauibus[2] perfora
voluisti: vt sanguis[3] efflueret in redemptionem mundi: propter nom
&c., indulge michi peccatori quicquid per tactum illicitum, et p
illicitam operationem deliqui: Domine, miserere super me. *N.* pecc
tore. Amen.

Pater noster. Aue Maria.

*D*omine J. C., qui preciosum latus tuum in cruce lancea milit
perforari voluisti: vt sanguis et vnda fluerent[4] in redemptionem mun
propter *&c.*, indulge michi peccatori quicquid per illicitas cogitation
et per ardorem libidinis[5] deliqui: Domine, miserere super me
peccatore. Amen.

Pater. Aue.

*D*omine J. C., qui preciosos pedes tuos in cruce clauis perfora
voluisti: vt sanguis efflueret in redemptionem mundi, propter *&c.*, indul
michi peccatori quicquid per incessum[6] pedum deliqui: Domi
miserere super me *N.* peccatore. Amen.

Pater noster. Aue Maria. Credo in Deum.

*D*omine Jesu Christe: qui totum corpus tuum in cruce exten
voluisti: ita vt omnia ossa tua possent dinumerari, propter nom
sanctum tuum, et per merita et intercessiones beatissime genitricis t
Marie: et omnium sanctorum tuorum, indulge michi peccatori quicqu

[1] Woodcut ($1\frac{1}{4} \times 1\frac{5}{8}$ in.) of Crucifix, Mary and John. In *Sar.* this is called '*deuoute prayer to our lorde crucifyed in† the crosse for the redempcyon of ma* Pater noster. *Oratio* O Pie crucifixe.' (fo. 55.) *Y.* has here ℄ *Oratio coram ymagin crucifixi dicenda. P*recor te amantissime, *&c.* before '*A deuoute prayer to t crucyfyxe. O* Pie,' *&c.*

[2] clauis: *Y.* 36. [3] sanguinis: 36. [4] flueret: 36.
[5] libididinis†: 36. [6] incensum: 36.

er officium omnium membrorum meorum male deliqui: Domine, iserere super me *N.* peccatore. Amen.
Pater noster. Aue Maria. Credo[1].
V. Adoramus te Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.

Oremus.

Deus, qui voluisti pro redemptione mundi nasci: a Judeis reprobari: et[2] a Juda [traditore][3] osculo tradi: et[2] vinculis alligari[4]: et vt[5] gnus innocens ad victimam duci: ante conspectum Pylati[6] offerri: a lsis testibus accusari: colaphis cedi: [flagellis][3] et opprobrijs vexari: utis conspui[7]: spinis[8] coronari: in cruce leuari: lancea vulnerari: que[2] inter latrones deputari: clauorum quoque aculeis perforari: felle aceto potari[9]: tu, Domine [Jesu Christe][3], per has sanctissimas nas tuas[9] [quas ego indignus recolo][3] animam meam ab inferni penis bera: et per sanctam crucem tuam salua me et custodi: et illuc rduc[10] me miserum peccatorem[11] quo perduxisti latronem tecum rucifixum [te confitentem][3]. Qui cum Patre et Spiritu sancto viuis et gnas Deus. Per omnia secula seculorum.

¶ *Sequitur oratio sancti Bernardini confessoris ordinis minorum*[12]. ['*de dulcissimo nomine Jesu*' add *Y.*]

O BONE JESU. O dulcis Jesu. O Jesu, Fili Marie virginis, plenus misericordia et veritate[13]. O dulcis Jesu, miserere mei secundum agnam misericordiam tuam. O benigne Jesu, te deprecor[14] per illum nguinem preciosum, quem pro nobis peccatoribus effundere dignatus in ara crucis, vt abijcias omnes iniquitates meas: et ne despicias ne][15] humiliter te petentem: et hoc nomen tuum sanctissimum Jesum[16] uocantem. Hoc nomen Jesus nomen dulce est: hoc nomen Jesus omen salutare est. Quid enim est Jesus, nisi Saluator? O bone Jesu, ui me creasti et redemisti tuo precioso sanguine[17] ne permittas me amnari, quem tu ex nichilo creasti. O bone Jesu Christe[18], ne perdat

[1] *Sar.* omits 'Credo' here, and prescribes it (with 'Pater' and 'Aue') after the nal collect.
[2] *omit* 17. [3] *add* 17. [4] ligari: 17. [5] sicut: 17.
[6] atque conspectibus Anne et Cayphe et Pylaty et Herodis indecenter: 17.
[7] vexari et conspui: *Sar.*, *Ebor.* 17; et conspui: *Y.*
[8] spini†: 36. [9] *The order of words varies in* 17.
[10] tuam libera me de penis inferni et perduc: 17. [11] *omit* Y.
[12] Woodcut (1⅛ in. × 1 in.) of St Bernardine with two mitres on the ground. A osed book in his left hand. His right hand lifts up a roundel (or a host) flaming, th the letters ihs inscribed. *Sar.* ascribes the devotion '*O bone Jesu*' to Bernard.
[13] misericordie et veritatis: 55. [14] deprecor te: 55.
[15] *add* 'me': 55. [16] sanctissimum Jesus: *Ebor.* 17, *Y.*; *Sar.* 36–7.
[17] tuo (repeated): *Sar.* [18] *omit.* 'Christe': 17, *Y.* 55.

me iniquitas mea, quem fecit et creauit[1] omnipotens bonitas tua. O bone Jesu, recognosce quod tuum est in me: et absterge quod alienum est a me. O bone Jesu, miserere mei, dum tempus est miserendi: ne perdas me in tempore tui tremendi iudicij. O bone Jesu, si merui ego miser peccator de vera tua iustitia penam eternam pro peccatis meis grauissimis: adhuc appello confisus de tua iustitia vera ad tuam misericordiam ineffabilem vtique misereberis mei, vt pius Pater et misericors Dominus. O bone Jesu, que enim vtilitas in sanguine meo dum descendero in corruptionem eternam. Non enim mortui laudabunt te: neque omnes qui descendunt in infernum. O misericordissime Jesu miserere mei. O dulcissime Jesu, libera me. O pijssime Jesu, propicius esto michi peccatori. O Jesu, admitte me miserum peccatorem inter numerum electorum tuorum. O Jesu, salus in te sperantium. O Jesu salus in te credentium, miserere mei. O Jesu, dulcis remissio omnium peccatorum meorum. O Jesu, Fili virginis Marie, infunde in me gratiam tuam, sapientiam, charitatem, castitatem[2] ac humilitatem, et etiam in omnibus aduersitatibus meis patientiam sanctam, vt possim te perfecte diligere, et in te gloriari ac delectari in secula seculorum. Amen.

[Pater noster qui es in celis.

Aue Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus et benedictus fructus ventris tui Jesus Christus. Amen.

Benedicamus Domino.

Deo gratias.][3]

[℣ *De dulcissimo nomine Jesu. Antiphona.*][4]

O REX gloriose[5] inter sanctos tuos, qui semper[6] es laudabilis, et tamen ineffabilis: tu in nobis es, Domine, et nomen sanctum tuum inuocatum est super nos: ne derelinquas nos, Domine Deus noster: vt in die iudicij nos collocare digneris inter electos tuos, Rex benedicte.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et vsque in seculum.

[Oremus.]

Oratio.

Deus, qui gloriosum[7] nomen Jesu Christi, vnigeniti Filij tui fecisti fidelibus tuis summo suauitatis affectu mirabile[8]: et malignis spiritibus tremendum atque terribile: concede propicius, vt omnes qui hoc nomen[9] deuote venerantur in terris: sancte consolationis dulcedinem in presenti percipiant: et in futuro gaudium exultationis et interminabilis iubilationis obtineant. Per eundem Christum[10] Dominum

[1] *omit.* 'et creauit': 55.
[2] *omit.* 55.
[3] This conclusion is in *Sar.* and the like is indicated in *Ebor.* 17.
[4] This title is given in *Sar.* 36–7, and in *Ebor.* 17.
[5] glorie: 55.
[6] super†: 55.
[7] gloriosissimum: 17, *Y.*
[8] amabile; 55.
[9] nomen Jesu: 17; *Y.*; 55; *Sar.* 36–7.
[10] Per Christum: 55.

nostrum Jesum Christum, Filium tuum: qui tecum viuit et regnat in nitate Spiritus sancti Deus. Per omnia secula seculorum. Amen.]
[Pater noster. Aue Maria.]

Sanctifica me, Domine Jesu Christe, signaculo tue sancte crucis, vt fiat michi obstaculum contra seua iacula inimicorum meorum sibilium et inuisibilium: defende me, Jesu Christe, pastor bone, hodie omni tempore ab omni nociua passione: ab omni angustia et tribu-tione: et ab omnibus vitijs malis preteritis, presentibus, et futuris: er signum sancte crucis: et per inestimabile precium [1]iusti et preciosi nguinis tui in[1] quo misericorditer me redemisti. Qui viuis et regnas eus Per omnia secula seculorum. Amen.[2]

[¶ *Foure deuoute prayers in englysshe*[3].

(I.)

to Jesu[4].]

O glorious Jesu, o mekest Jesu, o moost swetest Jesu, I praye the that I may haue true confessyon contrycyon and satisfaction or I ye, and that I may se and receyue thy holy body God man[5] Sauyour all &[6] mankynde, Cryst Jesu without synne, and that thou wylt, my orde God, forgyue me all my synnes for thy gloryous woundes and assyon[7], and that I may ende my lyfe in the true fayth of holy hurche, and in perfyte loue and charyte with all myn[8] euen crysten, as y creature, and I commend my soule in to thy holy handes through e gloryous helpe of thy blessyd moder[9] [of mercy our lady saynt ary][10] and of all the holy company of heuen.

The holy body of Cryste Jesu be my saluacyon of body and soule. Amen[10].]

The gloryous blode of Cryste Jesu brynge my soule and body vnto[11] erlastyng blysse. [Amen[10].]

I crye God mercy, I cry God mercy, I cry God mercy. welcome my aker: welcome my Redeemer: welcome my Sauyour. I crye the ercy with herte contryte for[12] my grete vnkyndnesse that I haue had [13] the.

[1–1] *omit.* Y., *Sar.*

[2] *Here* Y *proceeds with* 'Deus, qui sanctorum angelorum' *and other suffrages of gels and saints.*

[3] This title is borrowed from the *Tabula* of contents to the York book. These ayers do not appear in *Sar.* 1535–6, but they occur in the Sarum *Horae* of 1494, 06, 1508, and 1555 (Wayland). They are found also in *Y.* fo. 84[b]. The Marian oks (1555) have only the first: '*A prayer in Englyshe.*'

[4] *add* Sar. [5] and man: *Sar.* 8, *Y.* 32, 55.

[6] all &: perhaps a misprint for 'alle.'

[7] *omit* 'and passyon,' *Sar.* 1508; wounde† & passyon: *Y.*

[8] et charite of myn: *Y.*; and charytye with almyna, †: 32.

[9] the† blessed mother: 32; glorious mother Mary: 55. [10] *add* Y.

[11] in the: 32. [12] of: *Y.* 55. [13] vnto: 55.

(II.)

[An other prayer in englysshe.][1]

O The moost swetest Spouse of my soule Cryst Jesu[2], desyryng hertely euer more to be with the in mynde and wyll, and to l none erthly thynge to be so nere my herte as thou Jesu. And that drede not for to goo to the, Jesu, and that I may euermore saye to th with a gladde chere, my Sauyour Cryst Jesu[3]. I beseche the hertely t take me synner to thy grete mercy and grace, for I loue the with a myne herte, with all my mynde, and with all my myght, and nothyng so moche in erthe nor aboue erthe as I do the, my swete lord Jes Cryst[5], and for that I haue not loued the and worshypped the aboue a thynge as my lorde and sauyour Cryst Jesu. I beseche the, wit mekenesse and herte contryte, of mercy and forgyuenes of mi gre vnkindnesse, for the grete loue that thou shewed[6] for me and all ma kynde, what tyme thou offred vp[7] thy gloryous body, God and ma [8]vnto the crosse[9] there to be crucifyed and wounded, and out of th herte rennynge[10] plentuously blode and water for the redempcyon of n and all mankynde, and thus hauynge[11] remembraunce stedfastly in m herte of the my sauyour Cryst Jesu.

I doubte not but thou wylt be full nere me and comforte me both bodyly and ghostly with thy gloryous presense, and at the last bryng me to thyn euerlastynge blysse, the whiche neuer shall haue end Amen.

(III.)

℣ *Oratio ad sanctissimam Trinitatem*[12].

O BLESSYD TRYNITE, the[13] Fader, the[13] Sonne, and the[13] hol Ghost thre persones and one God, I byleue with myn herte an confesse with my mouth all that holy churche beleueth and holdeth c the, [14]asmoche as a good catholyke[15] and crysten man ought to do[16] an byleue of the, and I proteste here before thy maieste that I wyll lyu and dye in this fayth, and contynue al my lyfe: and I knowledge th my God, Fader[17] and Maker of all the worlde. And I[18] thy poore creatur subiecte and seruaunt do make[19] to the fayth and homage of my bod

[1] *add* Y.
[2] Cryst.† Jesu: 36.
[3] my lord, my God, my souerain sauyour, criste Jesu: *Sar.* 1508.
[4] *omit* 32.
[5] crist Jesu: *Sar.* 8.
[6] sheddest: *Sar.* 8.
[7] offredest: *Sar.* 8; offred: *Y.*
[8–9] *omit* 32.
[10] and ('et' *Y*) vnto thy glorious hert a sharp spere, ther rennyng out: *Sar.* 8, and out of thy hert run: 32.
[11] takyng: 32.
[12] *A prayer to the blessyd Trinite*: Y.
[13] *omit*. 'the': *Sar.* 8, *Y*.
[14] *add*. 'and': *Sar.* 8, *Y*.
[15] catolyke: *Y*.
[16] fele: *Sar.* 8, *Y*.
[17] god fader: *Y*.; good fader: *Sar.* 8.
[18] world, and one: *Sar.* 8; worlde, I: 32.
[19] seruaunte. And make: *Sar.* 8, *Y*.

d of my soule whiche I holde of the nobly, as my souerayn Lorde d God, with all the goodes naturall, spyrytuall, and temporall: that haue, and that euer I hade, and that I entende to haue of the in this orlde here, and in that other, and with al my herte I cry the mercy[1] d thanke the, and in signe of the† cognysaunce[2] and knowledge I ye to the this lytell trybute on mornynge and on euenyng; that is[3], at I adoure and worshypp the with herte [and][4] mouthe, in fayth, in pe, and in charyte, with this lytell orayson[5] and prayer, which all ely[6] apperteyneth to thy blessed maieste synory[7] and diuynyte; and mbly I require the of the[8] thre thynges.

The fyrst is mercy and forgyuenes of as many euylles and vylayn[9] nnes as I haue done and commysed in tyme passed agaynst thy wyll.

The seconde it[10] plase the to gyue me grace that I may serue the d accomplysse[11] thy commaundementes without to[12] tourne and falle[13] to deedly synne.

The thyrde is, that at my dethe and my[12] grete nede thou [wylt][14] coure me and gyue me grace that I[15] haue remembraunce of thy[16] essyd passyon, and contrycyon of my synnes, and that I may dye in is[17] holy fayth and fynably may come to the glory eternall with all the yntes of heuen. Amen.

(IV.)

['*An other prayer to our Lorde.*'—Y.]

O Lorde God almygty, all seyng, all thynges knowyng, wysdoome and sapyence of all. I poore synner make this daye in despyte of e fende[18] of hell protestacyon that yf by auenture ony temptacyon, ecepcyon, or varyacyon comyng by sorowe, peyne or sekenesse, or by ny feblenesse of body, or by[19] ony other occasyon what someuer it e, I fall or declyne in peryll of my soule, or preiudyce of my helthe, or errour of the holy fayth catholyke, in which I was regenerate in the ly font of baptym:

Lord God in good mynde, in which I holde me now by thy grace, herfore with all my herte I thanke the, of[20] that erroure[21] wyth my wer I resiste, and here renounce, and of the same one confesse in

[1] I remercye: *Sar.* 8, 32.
[2] of recognisaunce: *Sar.* 8, *Y.*
[3] thys: *Sar.* 8.
[4] *add. Sar., Y.* 32.
[5] oryson: *Y.*; orison: 32.
[6] al onely: *Y.*; alonly: 32; *omit* 'onely': *Sar.* 8.
[7] seigneury: *Y*; segniorie: 32; maiste† sygnory: 36.
[8] *omitt.* Y. 32, 36.
[9] vylanye: *Y*; villeine: 32.
[10] that it: 32; *omit* 'it': *Sar.* 8.
[11] fulfille: *Sar.* 8.
[12] *omit* 32.
[13] to renue ne to falle: *Sar.* 8; to renne ne to fal: *Y.*
[14] *add* Y.
[15] I may: *Sar.* 8, *Y.*
[16] the: 32.
[17] thyn: *Sar.* 8.
[18] fendes: 32.
[19–19] *omit* 32.
[20] to: *Y.*; *omit* 'of': *Sar.* 8.
[21] Here a leaf (J 8.) is lost from the Lincoln copy of York *Horae*, 1536. The itted passage is restored from *Sarum* 1508 and *Y.*

protestyng that I wyll lyue and deye in the fayth of holy chirch c
moder, and thine espouse.

And in[1] wytnesse of this confession and protestacyon, and in th
despyte of the fend of hell, I offre to the the Credo, in whyche
veryte and trouthe is conteyned.

And to the I recommaunde[2] my soule, my feythe, my lyf and n
dethe. Amen.

Credo in Deum [Patrem omnipotentem, creatorem celi et terre.
Et in Jesum Christum filium eius vnicum Dominum nostrum. Q
conceptus est de Spiritu sancto: natus ex Maria virgine. Passus su
Pontio Pylato, crucifixus, mortuus et sepultus. Descendit ad infern
tercia die resurrexit a mortuis. Ascendit ad celos: sedet ad dextera
Dei Patris omnipotentis. Inde venturus est iudicare viuos et mortuo
Credo in Spiritum sanctum: sanctam ecclesiam catholicam. Sanctoru
communionem. Remissionem peccatorum. Carnis resurrectione
Vitam eternam. Amen.]

[3]*¶ A deuout blessyng. A gode belsyng† whan ye goe forth on a message or yournay† say thys.*]

Benedicat me imperialis maiestas: protegat me regalis diuinita
custodiat me sempiterna deitas: foueat me gloriosa[4] vnitas: d
fendat me immensa Trinitas, dirigat me inestimabilis bonitas: reg
me potentia Patris: viuificet me sapientia Filij: illuminet me virt
Spiritus sancti: alpha et oo, Deus et homo: sit ista benedictio mic
salus et protectio nunc et[5] in eternum. Amen.

Pater noster qui es in celis.

Aue Maria, gratia plena[3].

[*¶ Incipiunt septem psalmi penitentiales.*—Y.]

Septem Psalmi penitentiales, cum Letania.

[6]GENTI peccatrici populo pleno peccatis miserere Domine Deus.
Versus. Esto placabilis super nequitia populi tui. Domine Deus.
Antiphona. Ne reminiscaris, Domine.

[1] *omit* 32. [2] commende: 32.

[3–3] This prayer *Benedicat me imperialis* is mentioned in the *Tabula* of the Lincol copy of 36 as occurring at this point. As it is missing in that unique volume w print it here from ed. 1517 *Ebor.* where however it was introduced at an earlie point in the volume (sig. C. ii.). The same prayer is also found in *Horae Sar.* 149 1523, 1535–6, where it is introduced in these terms: '*¶ A gode blessyng. whan y goo forth on a message or iournay say thus.* Benedicat me imperialis...' f. 6[b]. '*deuoute blessynge*' (f. 73[b]), Tabula f. 187. Cf. Sar. 23.

[4] gloria†: 17. [5] *omit* 'nunc et': 17.

[6] The page here lost contained doubtless a woodcut of Bathsheba bathing hersel with, probably, a quatrain of the same purport as the Sarum 1535–6 couplet,

"¶ Dauid was enamoured of Bersabee
In the bathe whan he her se."

(The words "Genti...Domine Deus," are apparently no part of the service, but private ejaculation.)

Psalmus [*.vi. in quo monet peccatorem ad penitentiam timore futuri iudicii*].

*Domine ne in furore tuo arguas me: neque in ira tua corripias me. * *Sig.* K. misprint 'Ebror*um*.

*M*iserere mei, Domine, quoniam infirmus...*&c.* *Br.* i. 731.
*G*loria Patri. *S*icut erat.

Psalmus [*.xxxj. in quo agitur de penitentia. Vox prophete*].

*B*eati quorum remisse sunt iniquitates: et quorum tecta sunt peccata.
*B*eatus vir cui non imputauit...*&c.* *Br.* i. 762.
*G*loria Patri. *S*icut.

Psalmus [*.xxxvij. in quo docetur fidelis penitens memoriam peccatorum habere: vt lugeat preterita: et caueat futura*].

*D*omine, ne in furore tuo arguas me: neque in ira tua corripias me.
*Q*uoniam sagitte tue...*&c.* *Br.* i. 771.
*G*loria Patri. *S*icut.

Psalmus [*.l. in quo propheta monet peccatorem exemplo sui ad penitentiam*].

*M*iserere mei Deus: secundum magnam misericordiam tuam.
*E*t secundum multitudinem miserationum...*&c.* *Br.* i. 788.
*G*loria Patri. *S*icut.

[1] The initial "D" contains a representation of David and his harp, an angel ppearing to him. Woodcut, $\frac{9}{10} \times \frac{7}{8}$ in.

[2] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.) of the death of Uriah. His horse has fallen: his sword oint is broken, 'Adulterium causat homicidium' on tablet. Below are the lines,

¶ Dauyd the better to do his entent
Sent Urye to his copitayn, Joab.
In the vawarde he bade he sholde be sent
Where Amo*n*s sones slewe him before Raab.

[3] Woodcut ($2\frac{1}{2} \times 2\frac{1}{12}$ in.). Visit of Nathan to David: "Initium salutis, notitia eccati" on label. Below are the lines,

[¶] For this cruell sy*n*ne Nathan the pr*o*phete
Dauid reproued, and blamed gretely,
Wherfore Dauyd, with heuynesse replete,
Tenderly wepyng cryed Peccaui.

[4] Woodcut ($2\frac{7}{8} \times 2\frac{1}{12}$ in.). David and the destroying angel, who bears sword, ull and scourge. "Ego sum qui peccaui" on label. Below are the lines,

¶ Kyng Dauid by Gad was admonished
For to chuse warre, famyn, or pestylence.
Pestilence he chace, wherby there perisshed
Lxx. M. for his offence.

Psalmus [*.ci. in quo monet omnes aduertere suam miseriam: et petc a Deo misericordiam*].

[1]Domine, exaudi orationem meam: et clamor meus ad te veniat. *N*on auertas faciem tuam...*&c.* *Br.* i. 852.
*G*loria Patri. *S*icut.

Psalmus [*.cxxix. in quo monet ad penitentiam*].

[2]De profundis clamaui ad te, Domine: Domine, exaudi vocem mea *F*iant aures tue intendentes...*&c.* *Br.* i. 907.
*G*loria Patri. *S*icut[3].

Psalmus [*.cxlij. in quo monet ad penitentiam et orationem*].

[4]Domine exaudi orationem meam, auribus percipe obsecratione meam, in veritate tua: exaudi me in tua iustitia.
*E*t non intres in iudicium...*&c.* Spiritus tuus bonus...nomen tuu Domine: *viuificabis me...*&c.*...seruus tuus sum. *Br.* i. 919.
*G*loria Patri et Filio: et Spiritui sancto.
*S*icut erat in principio et nunc et semper: et in secula seculorun Amen.
[5]*Antiphona.* Ne reminiscaris, Domine, delicta nostra vel parentu nostrorum, neque vindictam sumas de peccatis nostris.

Sig. L. isprint Ebro- *m.*'

[1] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.). David offers a lamb on an altar, standing c columns, in the threshing-floor. "Converti ad Dominum certissima vita est" c label. Below is

[¶] Dauyd for his synne gretely dyde complayne,
Feryng the hate of God for his vyce,
Upon Dareuna an hye mountayne
By counsell of Gad he dyde sacryfice.

'Dareuna,' the hill of Areuna'—the Vulgate form of Ornan, or Araunah, i 3 *Regum* xxiv.

[2] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.). Bathsheba (with aureole) presents Solomon, who wea his hair long, and kneels to David. "Quod iustum est petite" on label. Beneat are the lines,

¶ By counsell of the prophete Nathan
Dauyd promise† vnto Bersabee
After his reygne that her sone than
Solomon sholde be kynge ouer Judee.

[3] 'George Watte' has written his signature and merchant's mark in the lowe margin of this page in the Lincoln copy, 1536.

[4] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.). David gives the crown to Solomon with a charge t build the temple. "Templum Dei sanctum est, quod vos estis" on label. Belo are the lines,

¶ Dauyd, seyng his last ende dyde come,
Called his counsell, and seyd vnto them,
To Salomon my sone I leue my kyndome†
Whiche shall buylde the temple of Jerusalem.

[5] Here the Litany begins in '*Trin.*' (the xv[th] cent. York Psalter at Cambridge *Trin.* Coll. Cam. MS. O. 3. 10).

¶ *Sequitur letania*[1].

KYrie eleyson.
*C*hriste eleyson.
[2]*K*yrie eleyson[3].

*P*ater de celis Deus, miserere nobis.
*F*ili[4], redemptor mundi Deus. Miserere nobis.
*S*piritus sancte Deus. Miserere nobis.
*S*ancta Trinitas vnus Deus. Mesere† nobis.

*S*ancta Maria	Ora pro nobis.
*S*ancta Dei genitrix	ora.
*S*ancta virgo virgiginum†	ora.
*S*ancte Michael	ora.
*S*ancte Gabriel	ora.
*S*ancte Raphael	ora.
*O*mnes sancti angeli et archangeli[5]	orate
*O*mnes sancti beatorum spirituum ordines	orate
*S*ancte Johannes baptista	ora
[6]*O*mnes sancti patriarche et prophete	orate[7]
*S*ancte Petre[8]	ora
*S*ancte Paule	ora
*S*ancte Andrea	ora
*S*ancte Jacobe	ora
*S*ancte Johannes	ora
*S*ancte Thoma	ora
*S*ancte Jacobe	ora
*S*ancte Philippe	ora
*S*ancte Bartholomee[10]	ora
*S*ancte Mathee	ora
*S*ancte Symon	ora
*S*ancte Juda[11]	ora
*S*ancte Mathia	ora
*S*ancte Barnaba	ora
*S*ancte Marce	ora
*S*ancte Luca	ora
*S*ancte Marcialis	ora
*S*ancte Timothee[12]	ora
*O*mnes sancti apostoli et euangeliste	ora[te pro nobis]
*O*mnes sancti discipuli Domini	ora[te pro nobis]

[1] *Letania*: 17, 32; omit '*Sequitur.*' ¶ *Letanie sanctorum*: Y.
[2–3] *X̄pe* audi nos: *Trin.* (lf. 108). [4] Filii†: 17. [5] *add* 'Dei': 32.
[6–7] *Brev. Ebor.* 1493 omits. (32 *reads* Omnes sancte†.)
[8] *Sce* Petre .or. *Sce* Petre .or.: *Trin.* (Presumably derived from St Peter's, York.)
[9–10] *Sar.*, 32 have these names in a different order. [10] Bartholome†: 32.
[11] Thadee: 32 (with *Sar.*). [12] Thimothee: 17, *Y.*

[1]*O*mnes sancti innocentes[2]	ora[te pro nobis]
*S*ancte Stephane	ora
*S*ancte Line	ora
*S*ancte Clete	ora
*S*ancte Clemens	ora
[3]*S*ancte Corneli[4]	ora
*S*ancte Cypriane[5]	ora
*S*ancte Sixte[6]	ora
*S*ancte Thoma[7]	ora
*S*ancte Laurenti	ora
*S*ancte Vincenti	ora
*S*ancte Grisogone[8]	ora
*S*ancte Fabiane	ora
*S*ancte Sebastiane	ora
*S*ancte Christofore	ora
*S*ancte Georgi	ora
*S*ancte Dionysi[9] cum socijs tuis	ora
*S*ancte Maurici cum socijs tuis	ora
*S*ancte Eustachi[10] cum socijs tuis	ora
*S*ancte Blasi	ora
*S*ancti Johannes et Paule	orate
*S*ancti Cosma et Damiane	orate
*S*ancti Marcelline et Petre[11]	orate
*S*ancte Albine[12]	ora
*S*ancte Oswalde	ora
*S*ancte Edmunde	ora
*O*mnes Sancti martyres	ora[te pro nobis]
*S*ancte Siluester	ora
*S*ancte Leo[13]	ora

[1] 'Omnes sancti innocentes orate pro nobis.' Here the earliest known fragmen of a printed York *Horae* (Bagford frag. B. Mus. 463. h. 1, n°. 22) begins. The boo is attributed to the Press of Ri. Pynson, Lond. cir. 1510. It consists of leave 1—5, 8 of sheet P. in 32mo, measuring $1\frac{7}{8} \times 1\frac{3}{8}$ inches exclusive of margin. Th fragment has been collated for us by Miss Celia Lewis. I mark the variants her "*B.*" from this Bagford fragment in the British Museum. [1–2] *omit* 32.

[3] From this point *the names* in the 16mo of 1532 are different and differentl arranged thus (as also in the Sarum list) :—'Cipriane, laurenti, vincenti, cosma damiane, fabiane, sebastiane, prime, feliciane, thoma, erasme, edmunde, Christofore Georgi, blasi, Adriane, dionisi cum sociis tuis, maurici cum sociis, gereon [Eustachi *Sar.*] cum sociis, Omnes sancti martires.' Durham *Horae* includes Elphege, Oswyne.

[4] Sancte Sixte...Corneli, Cipriane: 32.

[5] Cipriane: *B.*, 32.

[6] *Syxte*: *Trin.*

[7] *omit* 'S. Thoma': 32.

[8] *Instead of* Chrysogonus 32 *has* Sancte Cosma...Sancte Damiane.

[9] Dyonisi: *Y.*, 17; Dionisi: *W.* (i.e. Mrs Willett's MS.).

[10] Eustachij: *B.*, *W.*

[11] Marcellini et Petri†: *B.*

[12] Albiae: 36. Albane: *B.*, *Steeple Ashton MS.*, 17, *Y. Harl.* 07. *W.*, *Trin.*

[13] Leone†: *B.* *After* S. Leo, *the* Confessors *are thus arranged* in 1532 much a in Sar.—'hieronime, Augustine, Ambrosi, gregori, wilelme [Gregori: *bis*, instea *Sar.*], Isidore, Juliane, gildarde, medarde, albine, swithune, berine, lamberte martine, Anthoni, nicolae, leonarde, erkenwalde, edmunde, benedicte [Dunstan *add.* Sar.], Cuthberte.'

*S*ancte Gregori[1]	ora
*S*ancte Ambrosi	ora
*S*ancte Martine	ora
*S*ancte Nicolae[2]	ora
*S*ancte Basili[3]	ora
*S*ancte Germane[4]	ora
*S*ancte Augustine	ora
*S*ancte Pauli*ne*[5]	ora
*S*ancte Johannes	ora
*S*ancte Wilfride	ora
*S*ancte Guilhelmi[6]	ora
*S*ancte Cuthberte	ora
*S*ancte Swithune[7]	ora
*S*ancte Sampson	ora
*S*ancte Edmunde	ora
*S*ancte Hieronime[8]	ora
*S*ancte Eadwarde[9]	ora
*S*ancte Leonarde	ora
*S*ancte Benedicte	ora
*S*ancte Egidi	ora
*S*ancte Anthoni	ora
*S*ancte Hylari[on][10]	ora
*O*mnes sancti confessores	ora[te pro nobis]
*O*mnes sancti monachi et heremite[11]	orate [pro nobis]
*S*ancta Anna	ora
*S*ancta Maria Magdalena[13]	ora
['Sancta Martha': *inserted.* M.]	
*S*ancta Maria egyptiaca	ora
*S*ancta Pelagia[14]	ora
*S*ancta Barbara[15]	ora

M. (the York Minster MS. 16 G. 5) has the names in this order:—'Willelme, ilfride, Cutberte, Swithune, Sampson, Edmunde, Jeronime, Leonardi ['Fran-se' *inserted*] &c.

[1] Gregorij: *B.* [2] Nicholae: 17, *Y.*, *W.*, *Trin.* [3] balisi†: *B.*
[4] romane†: *B.* [5] paulini†: *B.*
[6] Wilhelme: *Brev.* 1493, *Y. Horae* 1517; Wilelme: *Steeple Ashton MS.* York any, *and* 07; Willelme: *B.* 33, *W.*; Will'mo: *Trin.*
[7] Swythune: *W.*; Swithine: 1517, *Y.*
[8] Hieronyme: 1517, *Y.*; Jeronime: *W.*, *M.*, *Trin.*
[9] edwarde: 1517, *Y.*, *W.*, *Trin.*
[10] hilarion: *Brev. Horae* 1517, *Y.*; Hillari: *B.* Antoni, Hyllarion: *W.*, Antoni, llarion: *M.*, *Trin.* The *Durham* Horae (MS. Harl. 1804) include SS. Boisil, rilef and Godric. Also Machar (of Aberdeen), Aidan, Cedda and Beda.
[11] hermite: 1517.
[12] The Holy Women are thus arranged in 32: maria magdalena, maria egiptiaca, na, Katherina, margareta, perpetua, felicitas, Genovefa, praxedis, scolastica, tronella, Sotheris, Prisca, Tecla, Affra, Editha, Barbara, Helena, Appollonia, atha, Lucia, Agnes, Christina, Cytha ['Sytha': *Sar.*], Cecylia, Wanefrida, edeswida, Gertrudis, Othilia, Brigitta, Ursula cum solidabus† (*for* 'sodalibus'), nta† Wilgefortis. *The places of* Fredeswida *and* Ursula *are different in* Sar.
[13] magdalene: *Trin.* [14] pellagia: *B.*; Palagia: *W.*
[15] *omit.* 'Barbara': 17, *Y.*, *W.*, *Trin.*; *add.* 'Felicitas': *Trin.*, *B.*

*S*ancta Perpetua	ora
*S*ancta Agatha	ora
*S*ancta Agnes	ora
*S*ancta Cecilia	ora
*S*ancta Lucia	ora
*S*ancta Anastasia	ora
*S*ancta Sabina[1]	ora
*S*ancta Eufemia[2]	ora
*S*ancta Fides	ora
[3]*S*ancta Spes	ora
*S*ancta Charitas[4]	ora
*S*ancta Katherina	ora
*S*ancta Margareta†[5]	ora
*S*ancta Juliana	ora
*S*ancta Scolastica	ora
*S*ancta Petronilla[6]	ora
*S*ancta Austreberta[7]	ora
*S*ancta Hilda[8]	ora
*S*ancta Euerildis[9]	ora
*S*ancta Eteldreda[10]	ora
*O*mnes sancte[11] virgines	orate [pro nobis]
*O*mnes sancti [12]et sancte Dei[13]	orate [pro nobis]

*P*ropicius esto. Parce nobis, Domine.
*A*b omni malo. Libera nos, Domine.
Ab insidijs diaboli[14]. Libera nos, Domine.
A peste superbie. Libera nos, Domine.
A carnalibus desiderijs. Libera nos, Domine.
Ab omnibus immundicijs mentis et corporis. Libera nos, Domine.
A persecutione paganorum et omnium inimicorum nostrorum. Libe
nos, Domine.
Ab ira et odio et omni mala voluntate. Li[bera nos, Domine].
A ventura ira. Libera nos, Domine.
A subitanea[15] et eterna morte. Libera nos.

[1] Sabrina, Eufemia: *W.* [2] Euphemia: *Brev.* 93, *Horae* 17.
[3] 'Caritas,' *before* Spes: *Brev.*, *Hor.* 17, *Y.* (Fides, Karitas, Spes, Katerina: *Trin*
[4] Charitas: *B.* (Karitas: *Trin.*); Caritas, Katerina: *W.*
[5] Margareta: *Brev.*, *B.*, 17, *W.*, *Trin.* [6] Petronella: *W.*; Petrocinia: *Durha*
[7] Austroberta: *B.* [8] Hylda: *W.*
[8–9] B. *omits* Hilda and Everild. eufrildis: *Brev.* 93, *Hor.* 17.
[10] ethelreda: Br. 93; etheldreda: *edd. et MSS.*; *Durham* includes S. Ebba.
[11] sancti† virgines: *B.* [12–13] *omit.* Br. 93, B.
[14] dyaboli: *B.*, *Y.* The Deprecations:—The 16^mo^ of 1532 has (like *Sarum*)
different set of these, viz.:
'Ab insidiis diaboli, A damnatione perpetua, Ab imminentibus peccatorum no
trorum periculis, Ab in[fe]stationibus demonum, ['A spiritu fornicationis' *Sar*
Ab apetitu† inanis glorie, Ab omnibus immundicijs mentis et corporis, Ab ira
odio et omni mala voluntate, Ab immundis cogitacionibus, A cecitate cordi
A fulgore et tempestate, A subitanea et improvisa morte.'
[15] subita: *Brev.* 93, *Trin.*

*P*er misterium sancte incarnationis tue[1]. Li[bera nos, Domine].
[*P*er crucem et passionem tuam, libera.][2]
*P*er sanctam resurrectionem tuam. Libera [nos, Domine].
*P*er admirabilem ascensionem tuam. Libera [nos, Domine].
*P*er gratiam sancti Spiritus paracliti. Libera [nos, Domine].

A penis inferni. Libera nos, Domine.
*I*n die iudicij. Libera nos, Domine.

*P*eccatores. Te rogamus[4], audi nos.

*U*t pacem et concordiam[5] nobis dones. Te rog.
*U*t sanctam ecclesiam tuam regere et defensare digneris. Te rogamus, di nos.
*U*t do*m*num[6] apostolicum et omnes gradus ecclesie in sancta religione nseruare digneris. Te rogamus, audi nos.
*U*t archiepiscopum nostrum et omnem congregationem sibi com- ssam in sancta religione conseruare digneris. Te rogamus, audi nos.
*U*t regibus et principibus nostris pacem et veram concordiam atque[7] ctoriam donare digneris. Te rogamus, audi nos.
*U*t locum nostrum et omnes habitantes in eo visitare et consolari[8] gneris. Te rogamus, audi nos.
*U*t omnibus benefactoribus nostris eterna dona[9] retribuas. Te ro- mus, audi nos.

[1] 'Per natiuitatem tuam libera. Per sanctam circumcisionem tuam libera. Per unium tuum libera. Per passionem et crucem† tuam .li. Per preciosam mortem am.' 32 (*with* Sar.).
[2] Per crucem et passionem tuam li[bera]. *B.* cum *Brev.* 93, *Trin.* (17, 36 *omit.*, *ev.* 26, 33 *omit.*).
[3] 'In hora mortis succurre nobis domine. In die iudicij libera : Peccatores' &c. (*with* Sar.).
[4] rogmus†: 36.
[5] Ut pacem dones. te ro[gamus]. Ut misericordia tua et pietas tua nos custodiat. rog. Ut ecclesiam tuam custodire digneris. Ut donum apostolicum et omnis† adus ecclesie, in sancta religione conseruare digneris. Te. [*No mention here of the chbishop.*] Ut regi nostri† et principibus nostris pacem et veram concordiam que victoriam donare digneris. Te rogamus. Ut episcopos et abbates nostros et nes congregationes illis commissas in sancta religione (&c.). Ut congregationes nium sanctorum in tuo sancto seruitio conseruare digneris. Te., Ut cunctum pulum Christianum (&c.), Ut animas nostras (&c.), Ut fructus terre (&c.), Ut los misericordie tue super nos reducere digneris. Te., Ut obsequium (&c.), Ut ntes nostras ad celestia desideria erigas, Te., Ut miserias pauperum (&c.), omnibus fidelibus viuis ac defunctis requiem eternam dones. Te rogamus. Ut exaudire digneris. Te rogamus audi nos. 1532.
[6] dompnum : *Steeple Ashton*, *Trin.*; domnum : 17, *Brev.* 33, 55. dõnum : 36. ninum : *Brev.* 93, *B.* The York Minster MS. 16 G. 5 has (fo. 39) the inter- sions 'Ut dompnum apostolicum...regibus et principibus nostris...locum nostrum mnes habitantes.' No Bishop or Archbishop is mentioned here; but among the frages later in the book (fo. 42) there is the Collect of York Use : 'Omnipotens npiterne Deus, qui facis mirabilia m. s. p. super famulum tuum archiepiscopum strum' &c. (cf. *Brev.* i. 938).
[7] at: *B.* [8] consolare: *B.*
[9] bona : *B.*, *Trin.*, *Brev.* 07, 33 ; *Horae* 17, *Y.*; sempiterna bona : 32.

*U*t cunctum populum christianum precioso sanguine tuo redemptu conseruare digneris. Te rogamus, audi nos.

*U*t remissionem omnium peccatorum nostrorum nobis dones[1]. rogamus, audi nos.

*U*t obsequium seruitutis nostre rationabile facias. Te rogamus, audi no

*U*t animas nostras et parentum nostrorum ab eterna damnatio eripias. Te rogamus.

*U*t misericordia et pietas tua nos semper custodiant[2]. Te rogamu audi nos.

*U*t aerie† temperiem[3] bonam nobis dones. Te rogamus, audi nos.

*U*t fructus terre dare et conseruare digneris. Te rogamus, audi no

*U*t fratribus[4] nostris et omnibus fidelibus infirmis sanitatem mentis corporis donare digneris. Te ro.

*U*t miserias pauperum et captiuorum intueri et releuare digneri Te rogamus, audi nos.

*U*t cunctis fidelibus defunctis requiem eternam donare digneri Te rogamus, audi nos.

*U*t ad gaudia eterna nos perducere digneris. Te rogamus.

*U*t nos exaudire digneris. Te rogamus, audi nos.

[5]*F*ili Dei *.iij.*

Te rogamus[6], audi nos.

*A*gnus Dei, qui tollis peccata mundi: parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi. Exaudi nos, Domine.

*A*gnus Dei, qui tollis peccata mundi: miserere nobis.

*C*hriste, audi nos.

*K*yrie eleyson.

*C*hriste eleyson.

*K*yrie eleyson.

Pater noster [qui es in celis, sanctificetur nomen tuum. Aduenia regnum tuum. Fiat voluntas tua, sicut in celo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris].

Et ne nos [inducas in tentationem].[7]

Sed libera [nos a malo. Amen.]

*P*eccauimus, Domine[8], cum patribus nostris.

Iniuste egimus, iniquitatem fecimus.

[1] donare digneris: *Trin.*, *Brev.* 93. Here *B.* (the Bagford frag.) is defective.
[2] custodiat: *Brev.* 93; *Hor.* 17, *Y.*
[3] aeris: *Brev.* 07, 33 (*Brev.* 93 omits the entire supplication), *Hor.* 17, *Y.*
[4] 'fratribus' *is misprinted* fructibus *in* 36.
[5] *F*ili Dei te rog. ter: *Brev.* 55 (93 &c. *omit.* 'ter'). See *Br.* i. 936, *n.*[12].
[6] *omit.* 'nos': 1517, *Y.*
[7] *Here* 32 *inserts* (with *Sar.*):

'Ostende nobis, Domine, misericordiam tuam.
Et salutare tuum da nobis.
*E*t veniat super nos misericordia tua, Domine,
*S*alutare tuum, secundum eloquium tuum.'

[8] *omit* 'Domine': 32.

Domine, non secundum peccata nostra facias nobis.
Neque secundum iniquitates nostras retribuas nobis.
Ne memineris[2] iniquitatum nostrarum antiquarum.
Cito anticipent nos misericordie tue, quia pauperes facti sumus[3] nimis.
Adiuua nos, Deus salutaris noster.
Et propter gloriam nominis tui, Domine, libera nos, et propitius es peccatis nostris propter nomen sanctum[4] tuum.
Memor esto congregationis tue.
Quam possedisti ab initio.
Sacerdotes tui induantur iusticiam[5].
Et sancti tui exultent.
Domine, saluum fac regem.
Et[6] exaudi nos in die qua inuocauerimus te.
Saluum fac populum tuum, Domine: et benedic hereditati[7] tue.
Et rege eos, et extolle illos, vsque in eternum.
Exurge, Domine, adiuua nos.
Et libera nos, propter nomen tuum.
Domine, Deus virtutum, conuerte nos.
Et ostende faciem tuam et salui erimus.
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.

[Oremus.][8]

Oratio.

Deus, cui proprium est misereri[9] semper et parcere, suscipe deprecationem nostram: vt quos delictorum catena constringit: miseratio tue pietatis absoluat. Per Christum Dominum nostrum. Amen.
[Benedicamus Domino.][11]
Deo gratias. [Oremus.][12]

Here 32 *has* (with Sarum) 'Oremus pro cuncto populo Christiano,' *&c. &c.*
[2] *add.* 'Domine,': *Trin., Brev.* 07, 26. [3] *omit.* 'nos': 1517, *Y.*
[4] *omit.* Trin. [5] iustitia: *Brev.* 93. See *Br.* i. 937.
[6] Here *B.*, the Bagford fragment, B. Mus. 463, h. 1 (Pynson, c. 1510), resumes the story.
[7] hereditate†: *B.* [8] Oremus: *B.* (omitting '*Oratio*').
[9] miserere†: *B.* The collects in 1532 &c. are these: Deus cui. Omps. s. D. qui [10] Deus qui charitatis. Deus a quo. Ineffabilem misericordiam tuam, quesumus, domine, nobis clementer ostende: vt simul nos a peccatis omnibus exuas: et a [illegible] quas pro his meremur benignus eripias. Fidelium Deus. Pietate tua [illegible]mus...sanctis tuis nos famulos tuos et omnem populum catholicum in omni... [illegible]os seu omnes christianos a viciis omnibus purga; virtutes†...repelle, amicis et [illegible]icis charitatem largire, et omnibus fidelibus...concede. Per Dominum†. [Cf. *[illegible]ale Sar.* 879*, and, more closely, *Brev. Sar.* ii. 255.] *Then*, Per horum omnium [illegible]orum angelorum, *&c.* *Followed by* Evensong of the Dead.
[11] *omitt. Trin., B.*, 17. [12] *add* 'Oremus'; *B.*

[*Oratio.*]

Deus in te sperantium fortitudo, adesto propicius inuocationil nostris, et quia sine te nichil potest mortalis infirmitas: pr auxilium gratie tue, vt in exequendis mandatis tuis et voluntate et actione placeamus. Per Christum Dominum nostrum. Amen.

[*Oratio.*][2]

Protector in te sperantium Deus, sine quo nichil est validum, ni sanctum: multiplica super nos misericordiam tuam, vt te rect te duce, sic transeamus per bona temporalia, vt non amittamus ete Per Christum Dominum nostrum. Amen.

Oratio.

Deus, cui omne cor patet, et omnis voluntas loquitur, et cui[3] nul latet secretum: purifica per infusionem sancti Spiritus cogitatio cordis nostri: vt te perfecte[4] diligere et digne laudare mereamur.

[*Oratio.*]

Omnipotens sempiterne Deus, qui facis mirabilia magna solus: tende super famulum tuum archiepiscopum nostrum, et su [cunctam] congregationem illi commissam, spiritum cuncta†[5] gr salutaris, et, vt in veritate tibi complaceant, perpetuum eis rorem be dictionis infunde.

[*Oratio.*]

Deus, qui charitatis dona per gratiam sancti Spiritus tuorum cordi fidelium infundisti†[6] da famulis et famulabus tuis, pro quibus tu deprecamur clementiam, salutem mentis et corporis, vt te tota virt diligant, et que tibi placita sunt tota dilectione perficiant.

[*Oratio.*]

Adesto, Domine, supplicationibus nostris[7] et vitam et actus famulor tuorum in salutis tue prosperitate dispone: vt inter omnes hu vie et vite varietates tuo semper protegantur auxilio.

Oratio.

Deus, a quo sancta desideria, recta consilia et iusta[8] sunt opera, seruis tuis illam quam mundus dare non potest pacem, vt et co nostra mandatis tuis dedita, et hostium sublata formidine, tempora s tua protectione tranquilla.

Oratio.

Fidelium Deus omnium conditor et redemptor, animabus[9] famulor famularumque tuarum remissionem cunctorum tribue peccatoru vt indulgentiam, quam semper optauerunt, pijs supplicationibus co quantur.

[1] inuocantibus: *B.* (fragment, which breaks off with this word).
[2] *add.* 17. [3] quem: *Brev. Ebor.* i. 938, *Trin.*
[4] te perfetie†: 36; perfecte te: *Brev.* 93.
[5] 'cuncta' (*for* 'cunctam') *misplaced*, 36.
[6] infudisti: *Brev.* 93, *Y.*; infundis: *Brev.* 08, 33. [7] nostria†: 36.
[8] iustta: 36. [9] *add* 'omnium': *Hore* 1517, *Brev.* 93, 08, 33 (*Brev.* 55 *om*

Oratio.

mnium sanctorum tuorum[1] intercessionibus, quesumus, Domine, gratia tua nos semper protegat: et christianis tuis[2] viuentibus ue defunctis misericordiam tuam vbique pretende, vt viuentes[3] ab nibus impugnationibus defensi tua opitulatione saluentur: et defuncti issionem omnium suorum mereantur accipere peccatorum. Per istum Dominum nostrum. Amen.

Benedicamus Domino.

Deo gratias[5].

℔ *Sequuntur Vigilie Mortuorum*[6].

AD VESPERAS.

ntiphona. Placebo.

lmus [*.cxiiij. in quo monet ad laudem Dei pro beneficio liberationis a malis huius seculi*][7].

ILEXI, quoniam exaudiet Dominus: vocem orationis mee.

*Q*uia inclinauit aurem suam michi: et in diebus meis inuocabo.

omitt. Brev. 93, *W.* and *Harl.* 1663.

'omnibus' (*for* 'tuis'), *Brev.* 93, *W. Trin.*

viuentis†: 36. juuentes: *W.*

[5] *omitt.* 17, *Y.—add* 'Fidelium anime, per misericordiam Dei, in pace requiescant. Amen.' *Brev. Ebor.* 1493. *Ceteri prorsus omittunt.* Benedicamus ino. Deo gracias: *A.* cum edd. Cf. *Br.* i. 939.

ie 16° of 1532 has here, after the series of prayers mentioned in our note on 7, an unusual concluding prayer or *oratio generalis*, which is not given in Hoskins' index. It has very little affinity to (Alcuin's) *Missa pro petitione rymarum*, *Sarum Missale*, 819*, but is in the Sarum *Horae* 1535–6, fo. 105b.

Er horum omnium sanctorum, angelorum, archangelorum, patriarcharum, prophetarum, apostolorum, euangelistarum, martyrum, confessorum, atque num: et omnium electorum tuorum merita, intercessiones, orationes, et agia, clementissime Deus, infunde cordibus nostris fontem lachrymarum, vt imus reatum conscientie nostre perfecte cognoscere, et valeamus (valeamusque: 6) coram te delicta [omnium] facinorum nostrorum et commissa fideliter sare, et de eis (tua misericordia prestante) veniam perfectam habere. Per istum] Dominum nostrum. [Amen.]

Ad vesperas defunctorum. An. Placebo, &c. (1532). See *Manual*, p. 60 (where nusic is printed).

Woodcut ($2\frac{15}{16} \times 2\frac{1}{8}$ in.) Job, with aureole, on dunghill. His wife and one of comforters (in sixteenth century costume) stand by. Satan (horned like an ox) right claw clutches his shoulder, and with a club held in the other menaces Underneath are the lines:

℔ Job in suffryng grete persecution
Of his patience neuer myssed.
Our Lorde knoweth my retribution.
In wele and wo the name of God be blyssed.

e edition of 1517 has a large woodcut of the Doom. *Y.* (cir. 1516) has a ent representation thereof, depicting various torments of the lost.

'salmus 114 *in quo monet &c.*: This series of brief headings or short arguments e contents of the psalms is found in *Horae Ebor.* 1517 and in *Sar.* 15. That

*C*ircundederunt me dolores...*&c.* *Brev.* i. 877[1].
*R*equiem eternam dona eis, Domine:
et lux perpetua luceat eis.
Ant. Placebo Domino in regione viuorum.

Ant. Heu me.

Psalmus .[*cxix.*]

*A*d Dominum, cum tribularer, clamaui: et exaudiuit me.
*D*omine, libera animam meam...*&c.* *Br.* i. 901.
*R*equiem eternam...luceat eis.
Ant. Heu me, quia incolatus meus prolongatus est.

Ant. Dominus.

Psalmus .[*cxx.*]

*L*euaui oculos meos in montes: vnde veniet auxilium michi.
*A*uxilium meum a Domino...*&c.* *Br.* i. 902.
*R*equiem...luceat eis.
Ant. Dominus custodit te ab omni malo: custodiat animam tu
Dominus.

Ant. Si iniquitates.

Psalmus .[*cxxix.*]

*D*e profundis clamaui ad te, Domine: Domine, exaudi vocem mea
*F*iant aures tue intendentes...*&c.* *Br.* i. 899.
*R*equiem...luceat eis.
Ant. Si iniquitates obseruaueris, Domine: Domine, quis sustineb

Ant. Opera.

Psalmus .[*cxxxvij.*]

*C*onfitebor tibi, Domine, in toto corde meo: quoniam audisti ver
oris mei.
*I*n conspectu angelorum...*&c.* *Br.* i. 899.
*R*equiem eternam.
Ant. Opera manuum[2] tuarum ne[3] despicias.
Versus. A porta inferi.
R. Erue, Domine, animas eorum.

Ant. Tuam, Deus.

Canticum beate Marie. [*Luce .i. capitulo.*]

*M*agnificat: anima mea Dominum.
*E*t exultauit spiritus meus in Deo salutari meo.
*Q*uia respexit...*&c.* *Br.* i. 929 (*ut supra, p.* 58, *sine* Gloria *et* Sicut era
*R*equiem.

for Ps. cxix. (=118) is this: *in quo iustus petit liberari de malis huius seculi.* Ed. Vulg., '*A lingua dolosa et locutrice contra verbum Dei, fidelis liberatur Deum.*' In the *Orarium* of 1560, '*Oratio ut liberemur a mundi vanitate.*' It see unnecessary to print the arguments for the rest of the psalms of this office fr ed. 17.

[1] See also *York Manual*, pp. 60 foll. [2] manum †: 36. [3] Domine, ne: *Tr*

Ant. Tuam, Deus, deposcimus pietatem, vt eis retribuere digneris
idas et quietas mansiones.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster.
Aue Maria.

Ant. Requiem eternam.

Psalmus .[*cxlv.*]

auda, anima mea, Dominum [:] laudabo Dominum in vita mea:
psallam Deo meo qu*am*diu fuero.
Volite confidere in principibus:...*&c.* (*Br.* i. 922; *Manual*, p. 64.)
..Regnabit dominus in secula, deus tuus *Syon: in generatione et†
nerationem.
Ant. Requiem eternam dona eis, Domine: et lux perpetua luceat eis.
V. Credo videre bona Domini.
R. In terra viuentium.
A porta inferi.
Erue, Domini, animas eorum. [Oremus.]

* *Sig.* M., *misprint* 'Ebr*o*rum.' † et (misprinted 'ee')

Oratio[1].

)mnipotens sempiterne Deus, cui nunquam sine spe misericordie
supplicatur, propiciare anime famuli tui sacerdotis: vt, qui de hac
a in tui nominis confessione decessit, sanctorum tuorum numero
ias aggregari.

nclina, Domine, aurem tuam ad preces nostras, quibus misericordiam
tuam supplices deprecamur, vt animam famuli tui, quem† de hoc
ulo migrare iussisti, in pacis ac lucis regione constituas et sanctorum
eas esse consortes Per Christum Dominum nostrum.

*M*iserere, quesumus, Domine, animabus omnium benefactorum nostrorum defunctorum: et pro beneficijs que nobis largiti sunt in
ris premia eterna consequantur [in celis]. Per Dominum nostrum.

Fidelium Deus omnium conditor et redemptor, animabus [2]famulorum
famularumque tuarum[3] remissionem cunctorum tribue peccatorum:
indulgentiam quam semper optauerunt pijs supplicationibus conse-
ntur. Qui viuis et regnas Deus Per omnia secula seculorum. Amen.

[1] *Sar.* has different collects here:—Deus cui proprium (*major*), Deus cui proprium
nor), Deus indulgentiarum. Deus, qui inter apostolicos. Deus venie. And then
elium. *Trin.* omits here (as on p. 110) the first collect, viz. *Omps. S. D. cui
quam.* Also, the *Aue* on pp. 101, 102 (with 'Pater nr.'), and adds 'in celis' in
3rd collect, as it is (p. 111) at Lauds.
[2-3] omnium fidelium defunctorum: *Sar.*

Ad Matutinas.

[In Primo Nocturno.]

Antiphona. Dirige.

Psalmus .[v.]

*V*erba mea auribus percipe, Domine: intellige clamorem meum. *I*ntende voci orationis mee...[1] *&c. Br.* i. 730.

*R*equiem eternam dona eis, Domine: et lux perpetua luceat eis.

Ant. Dirige, Domine Deus meus, in conspectu tuo viam meam.

Ant. Conuertere, Domine.

Psalmus .[vi.]

*D*omine, ne in furore tuo arguas me: neque in ira tua corripias m *M*iserere mei, Domine, quoniam infirmus, *&c. Br.* i. 731 *supra*, p. 89).

*R*equiem...luceat eis.

Ant. Conuertere, Domine, et eripe animam meam: quoniam non in morte qui memor sit tui.

Ant. Nequando.

Psalmus .[vij.]

*D*omine Deus meus, in te speraui, saluum me fac: ex omnibus per quentibus me, et libera me.

*N*equando rapiat, vt leo...*&c. Br.* i. 732.

*R*equiem eternam...luceat eis.

Ant. Nequando rapiat vt leo animam meam dum non est redimat, neque qui saluum faciat.

V. A porta inferi.

R. Erue, Domine, animas eorum.

Pater.

Aue Maria.

Et ne nos inducas in tentationem.

Sed libera nos a malo.

Lectio prima. [*Jobi vii.* 16—21.]

[2] *P*arce michi, Domine: nichil enim sunt dies mei. Quid est hom quia magnificas eum, aut quid apponis erga eum cor tuum? Visit

[1] In sheet M two leaves are misplaced and two lost in the Lincoln copy of 15. On sig. M. i. *verso*, T. W[atte] has drawn his merchant's mark along the lo margin, and M. ii. *recto* has taken off an impression before the ink was dry.

[2] Woodcut ($2\frac{1}{16} \times 2\frac{1}{8}$ in.), the Expulsion from Eden. "Parce michi, Domin on label. The verses seem rather out of place, and perhaps should change pl with those attached to the 3rd lection.

¶ Whan Adam dyde knowe howe he fyrst came
Created of God, vnto his ymage
Gretely he praysed our Lordes myghty name
And gloryfied hym in euery aege.

The Latin lines under a similar woodcut in *Sar.* 35–6 are more apposite:

Ex vetito pomo postquam sumpsere parentes
Fructum, *&c.*

The ix lessons of the Dirge were known as "Pety Job." See E.E.T.S. vol. 1 (O.S.), 1904, p. 121. In that volume (pp. 107–149) Dr J. Kail has edited t

u diluculo et subito probas illum. Usquequo non parcis michi, nec nittis me vt glutiam saliuam meam? Peccaui. Quid faciam tibi, o tos hominum? Quare posuisti me contrarium tibi et factus sum chimetipsi grauis? Cur non tollis peccatum meum: et quare non fers iniquitatem meam? Ecce nunc in puluere[1] dormio: et si mane quesieris non subsistam.

Responsorium. Credo quod redemptor meus viuit et in nouissimo de terra surrecturus sum. Et in carne mea videbo Deum, Saluaem meum.

Versus. Quem visurus sum ego ipse et non alius: et oculi mei aspecturi sunt. [2]Et in carne mea videbo Deum[3], Saluatorem meum.

Lectio secunda. [*Jobi .x.* 1—7.]

Tedet animam meam vite mee: dimittam aduersum me eloquium meum. Loquar in amaritudine anime mee: dicam Deo, Noli me demnare. Indica michi, cur me ita iudices. Nunquid bonum tibi letur si calumnieris et opprimas me, opus manuum tuarum: et consum impiorum adiuues? Nunquid oculi carnei tibi sunt: aut sicut et homo et tu vides? Nunquid sicut dies hominis dies tui, et anni sicut humana sunt tempora? vt queras iniquitatem meam et peccatum um scruteris. Et scias quia nichil impium fecerim: cum sit nemo de manu tua possit eruere.

R. Qui Lazarum resuscitasti a monumento fetidum, tu eis, Domine, na requiem. Et locum indulgentie.
Requiem eternam dona eis, Domine. Et locum.

Lectio tertia. [*Jobi .x.* 8—12.]

Manus tue fecerunt me: et plasmauerunt me totum in circuitu et sic repente precipitas me. Memento, queso, quod sicut lutum eris me: et in puluerem reduces me. Nonne sicut lac mulsisti me:

sions of these 'nyne lessouns of the *Dirige*' in English verse (with another m on '*Parce michi, Domine*,' of the bird which lost her four feathers of youth, uty, strength and riches) from the Oxford MSS. *Douce*, 322, with *Digby*, 102.
pulre†36. [2–3] *omit.* Trin.
Woodcut ($2\frac{11}{13} \times 2\frac{1}{12}$ in.). "Adam" making basket work, "Eva" nursing her e. In the background a scene of toil, and the murder of Abel. On a scroll, 'edet animam meam vite mee." Below:

¶ Whan Adam sawe his time was nere past
Knowlegyng this worldes bryttlenesse breuenesse: *Sar.*
His lyfe bewayled that he conde† not last
But ende unweldy, full of wretchdnesse†.

Woodcut (lost here), probably, as in a similar series of illustrations, Adam eling before his Maker. A skeleton lying on a hill in the background. On two ons "Memento homo, quia cinis es: in puluerem reuerteris" and "Manus tue, nine, fecerunt me." The following is the stanza found in this place in *Sar.* 35–6, 112:

¶ Whan Adam had knowledged he dyd misse,
And remembred his grete ygnorance:
O Lord God he sayd, forgive me this;
And after warde he dyde grete penaunce.

et sicut caseum me coagulasti? Pelle et carnibus vestisti me: ossib et neruis compegisti me: vitam et misericordiam tribuisti michi: visitatio tua custodiuit spiritum meum.

Responsorium. Domine, quando veneris iudicare terram: vbi abscondam a vultu ire tue? Quia peccaui nimis in vita mea.

Versus. Commissa mea pauesco et ante te erubesco [:] dum venes iudicare noli me condemnare.

Quia peccaui nimis in vita mea.

[In Secundo Nocturno.]

Ant. In loco.

Psalmus .[*xxij.*]

Dominus regit me, et nichil michi deerit: in loco pascue ibi me c locauit.

*S*uper aquam refectionis...*&c*[1]. *Br.* i. 754.

*R*equiem eternam dona eis, Domine: et lux perpetua luceat eis.

Ant. In loco pascue ibi me collocauit.

Ant. Delicta.

Psalmus .[*xxiiij.*]

Ad te, Domine, leuaui animam meam: deus meus in te confido, n erubescam.

*N*eque irrideant me inimici mei...*&c.* *Br.* i. 755.

*R*equiem...luceat eis.

Ant. Delicta iuuentutis mee et ignorantias meas ne meminer Domine.

Ant. Credo videre.

Psalmus .[*xxvi.*]

Dominus illuminatio mea et salus mea: quem timebo.

*D*ominus protector vite mee...*&c.* *Br.* i. 757.

Lf. M. 8 nd N. i. st

*C*ircuiui...vociferacionis: cantabo* [et psalmum dicam Domino.]

*R*equiem eternam...luceat eis.

Ant. Credo videre bona Domini in terra viuentium.

V. Ne tradas bestijs animas confitentes tibi.

R. Et animas in terra viuentium pauperum tuorum ne obliuiscar in finem.

[1] Verses 1–7 of Ps. xxii. = 23, have accidentally missed impressing on the spa intended for them in the lower half of sig. M. 6, in the unique surviving copy 1536 at Lincoln. A sixteenth century possessor has employed the space to reco his ownership:

"WhoSo on me loke, I am Thomas Metcalfe boke.
Therffor I praye you let me haue y^t a gane."

T. W[atte] has again written his mark along the lower margin and has closed th little book before the ink was dry.

Lectio quarta. [*Jobi .xiij.* 23—28.]

Responde michi: Quantas habeo iniquitates et peccata, scelera mea et delicta ostende michi. Cur faciem tuam abscondis, et arbitraris ne inimicum tuum? Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me maritudines, et consumere me vis peccatis adolescentie mee. Posuisti in neruo pedem meum, et obseruasti omnes semitas meas, et vestigia edum meorum considerasti: qui quasi putredo consumendus sum, et uasi vestimentum, quod comeditur a tinea.

R. Heu michi, Domine, quia peccaui nimis in vita mea. Quid faciam niser? Ubi fugiam, nisi ad te, Deus meus? Miserere mei. Dum veneris in nouissimo die. *V.* Anima mea turbata est valde: sed tu, Domine, uccurre ei.

Dum veneris.

Lectio quinta. [*Jobi .xiiij.* 1—6.]

* Homo natus de muliere breui viuens tempore repletur multis miserijs. * Lf. N. ij. Qui quasi flos egreditur et conteritur: et fugit velut[3] vmbra et unquam in eodem statu permanet. Et dignum ducis super huiuscemodi perire oculos tuos: et adducere eum tecum in iudicium? Quis potest acere mundum de immundo conceptum semine? Nonne tu qui solus es? Breues dies hominis sunt: numerus mensium eius apud te est. Constituisti terminos eius qui preteriri non poterunt. Recede ergo paululum b eo, vt quiescat donec optata veniat et sicut mercennarij dies eius.

R. Ne recorderis peccata mea, Domine. Dum veneris iudicare seculum er ignem.

V. Dirige, Domine Deus meus, in conspectu tuo viam meam.

Dum veneris iudicare seculum per ignem.

[1] On sig. M. 8[b] (now lost) a woodcut, probably, represented St Bruno and clergy n choir at a funeral service. Four tapers are set by the herse. Reader at lectern t ?head, saying "Responde michi." Bruno sees fiend carrying off the soul which ries "Condemnatus sum." The lines:

¶ A chanon the whiche att Parys dyed,
As they his seruyce in the quere dyd syng:
At the fourth lesson alowde he cryde
Saying I am dampned for my lyuyng.

[2] A woodcut probably occurred on lf. N. j. (now lost). In the similar series in *Sar.* 5–6, the illustration here shows in an upper scene, the birth of a child. Below, woman ceiving extreme unction. Priest puts taper in her hand. The ribbons have Homo natus de muliere" and "Breui viuens tempore." A cripple on crutches mes down the stairs: "Repletur multis miseriis." These lines probably followed:

¶ Euery man, that borne is of woman,
Fylled is of all mysery:
Sure of dethe, but not how, where, or whan,
It is so short: as is seen dayly.

Four lines of Arabic numerals have been written in ink at the foot of sig. N. i. *cto*, in this (1536) copy at Lincoln. [3] uelud: *Trin.*

Lectio sexta. [*Jobi .xiiij.* 13—16.]

Lf. N. 3. [1]* Quis michi hoc tribuat vt in inferno protegas me et abscondas m donec pertranseat furor tuus et constituas michi tempus in qu recorderis mei? Putasne mortuus: homo rursum viuat? Cunctis diebu quibus nunc milito, expecto donec veniat immutatio mea. Vocabis me et ego respondebo tibi. Operi manuum[2] tuarum porriges dexteram. T quidem gressus meos dinumerasti: sed parce peccatis meis.

R. Libera me, Domine, de vijs inferni. Qui portas ereas confregisti et visitasti infernum, et dedisti eis lumen, vt viderent te qui erant i penis tenebrarum.

V. Clamantes et dicentes, Aduenisti, redemptor noster.

Qui portas ereas confregisti, et visitasti.

[In Tertio Nocturno.]

Ant. Complaceat.

Psalmus [*.xxxix. in quo ecclesia gratias agit de beneficio incarnationis Filii Dei*].[3]

*E*xpectans expectaui Dominum: et intendit michi.
Et exaudiuit preces meas...*&c. Br.* i. 776.

Ant. Complaceat tibi, Domine, et eruas me: Domine[4], ad adiuuandu me respice.

Ant. Sana, Domine.

Psalmus [*.xl. in quo agitur de passione Christi et eius resurrectione. Vox prophete*].

*B*eatus qui intelligit super egenum et pauperem: in die mala liberabi eum Dominus.

*D*ominus conseruet eum...*&c. Br.* i. 778.

*R*equiem.

Ant. Sana, Domine, animam meam quia peccaui tibi.

[1] Woodcut ($2\frac{17}{18} \times 2\frac{1}{16}$ in.). Souls in flames. Motto: "Constituas mihi tempus i quo recorderis mei." The Saviour, bearing a mound, appears above in benediction. Beneath:

¶ For the synnes, voluptes and worldly pleasures,
That man commytteth by hys wyllfulnesse,
It behoueth that he be tryed pure,
Lyke as the fyne golde is [in] the furnesse.

[2] manum: 36.

[3] 1517–18 (with *Sar.* 35–6) has these (and other) expository headings to the selec psalms.

[4] *omit.* 'Domine': *Trin.*

Ant. Sitiuit.

Psalmus [*.xli. in quo monetur fidelis, ne seculi tristicie retrahant eum a desiderio eterne vite*].[1]

Quemadmodum desiderat ceruus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

Sitiuit anima mea...*&c.* *Br.* i. 779.

*R*equiem.

Ant. Sitiuit anima mea ad Deum fontem[2] viuum: quando veniam et apparebo ante faciem Domini?

V. Anime eorum in bonis demorentur.

R. Et semen eorum hereditabit[3] terram.

Pater noster.

Lectio .vij. [*Jobi .xvij.* 1—3; 11—15.]

Spiritus meus attenuabitur: dies mei breuiabuntur et solum michi superest sepulchrum. Non peccaui et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me iuxta te, et cuiusuis manus pugnet contra me. Dies mei transierunt, cogitationes mee dissipate sunt, torquentes cor meum. Noctem verterunt in diem: et rursum post tenebras spero lucem. Si sustinuero, infernus domus mea est: et in tenebris straui lectulum meum. Putredini dixi, Pater meus es: mater mea, et soror mea, vermibus. Vbi est ergo nunc prestolatio mea et patientia mea tu es, Domine Deus meus.

R. Peccantem me quotidie et non penitentem[5] timor mortis conturbat me.

Quia in inferno nulla est redemptio: miserere mei, Deus, et salua me.

Versus. Deus, in nomine tuo saluum me fac: et in virtute tua libera me.

Quia in inferno nulla est redemptio: miserere mei, Deus, et salua me.

Lectio octaua. [*Jobi .xix.* 20—27.]

Pelli mee consumptis carnibus adhesit os meum: et derelicta sunt tantummodo labia circa dentes meos.

Miseremini mei, miseremini mei saltem vos amici mei: quia manus Domini tetigit me. Quare persequimini me, sicut Deus, et carnibus meis

[1] 1517 (with Sar. 35–6) has these (and other) expository headings to the select psalms. [2] *omit.* 'fontem': *Trin.* [3] hereditat: *Trin.*

[4] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.). Mother with babe, to whom "Caro" offers a flower. She is habited like a lady of Holbein's time. "Mundus" holding a mound (not surmounted by the cross) draws his attention. "Demonium" (with goat's horns) encourages the world in his tempting. On 5 scrolls "Mundus, Caro, Demonium iuersa mouent prelia" and "Quare de vulva eduxisti me?" Below:

What man in this worlde hath done full aege
With trouble, thought, labour and mysery
Dooth [not] hope at the ende of his pylgrymage
For to atteyne the eternell glory?

[5] non repenitentem: *Trin.*

[6] Woodcut ($2\frac{7}{8} \times 2\frac{1}{16}$ in.). Job on his dunghill, as above, p. 99. The lines below ("¶ Job in suffryng grete persecution") are likewise repeated in this place.

saturamini? Quis michi tribuat vt scribantur sermones mei? Quis michi det vt exarentur in libro stilo ferreo, aut plumbi lamina, vel celte[1] sculpantur in silice? Scio enim quod redemptor meus viuit: et in nouissimo die de terra surrecturus sum. Et rursum circundabor pelle mea et in carne mea videbo Deum saluatorem meum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt et non alius. Reposita est hec spes mea in sinu meo.

R. Deus eterne, in cuius humana conditio potestate consistit, animas omnium fidelium defunctorum, quesumus, ab omnibus absolue peccatis. Ut penitentie fructum quem voluntas eorum optauit: preuentia mortis[2] non perdant.

V. Qui in cruce positus latronem sero penitentem suscepisti eorum precamur pie peccata dele.

Ut penitentie fructum quem voluntas eorum optauit: preuentia *&c.*

Lectio nona. [*Jobi .x.* 18—22.]

f. N. 8. [3]* Quare de vulua eduxisti me, qui vtinam consumptus essem ne oculus me videret. Fuissem quasi non essem: de vtero translatus ad tumulum. Nunquid non paucitas dierum meorum finietur breui? Dimitte ergo me, Domine, vt plangam paululum dolorem meum antequam vadam et non reuertar ad terram tenebrosam et opertam mortis caligine† Terram miserie et tenebrarum vbi vmbra mortis et nullus ordo, sed sempiternus horror inhabitans†.

Responsorium. Libera me, Domine, de morte eterna in die illa tremenda.

Quando celi mouendi sunt et terra. Dum veneris iudicare seculum per ignem.

Versus. Dies illa, dies ire, calamitatis et miserie: dies magna et amara valde.

Quando celi mouendi sunt et terra[4].

V. Audiui vocem de celo dicentem.

Beati mortui qui in Domino moriuntur.

[1] celte: *edd.* A curious 'ghost-word.' See our Preliminary Notes.

[2] preuentia mortis: (*bis*) 17, 36; preuenti morte: *Trin.*, *Br.* ii. 665, *Man.* 81. (*Sar.* has, for its 8th *R.*, Requiem, *& V.* Qui Lazarum.) *Trin.* has the reading 'inhabitat.' (*Job* x. 22.)

[3] Woodcut ($2\frac{15}{16} \times 2\frac{1}{16}$ in.). Priest in surplice administers the host to a dying woman: a chalice, or ciborium, in his left hand. Two clerks (one with torch) and three friends. Christ appears in window above (back of picture). Guardian angel hovers over the bed, suggesting (on scroll) the dying prayer, "Libera me, Domine, et pone me iuxta te." Fiend lurking under bed-clothes. Below:

℣ A chylde that is in to this worlde comyng
Is hardely be set with mady† a fo:
Whiche euer is redi to his vndoyng
She (The) worlde, the flesshe, the deuyll and tethe (? death) also.

In some woodcuts the three spiritual enemies are represented in the design.

[4] '*Repetatur R.* Libera me, quando fit cum .ix. lectionibus': *Man.* 83; *Trin.*

¶ In Laudibus.

Ant. Exultabunt.

Psalmus .[l.]

Miserere mei, Deus: secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum...*&c.* *Br.* i. 788.
Sacrificium Deo spiritus contribulatus *cor contritum...&c....altare uum vitulos. * *Sig.* O Eborum.
Requiem eternam.
Ant. Exultabunt Domino ossa humiliata.

Ant. Exaudi [Domine].

Psalmus .[lxiiij.]

Te decet hymnus, Deus, in Syon et tibi reddetur votum in Hierusalem.
Exaudi, Deus, orationem meam...*&c.* *Br.* i. 802.
Ant. Exaudi, Domine, orationem meam: ad te omnis caro veniet.

Ant. Me suscepit.

Psalmus .[lxij.]

Deus Deus meus: ad te de luce vigilo.
Sitiuit in te anima mea...*&c.* *Br.* i. 801.

Psalmus .[lxvj.]

Deus misereatur nostri et benedicat nobis [:] illuminet vultum suum super nos et misereatur nostri.
Ut cognoscamus in terra viam tuam...*&c.* *Br.* i. 804.
Requiem eternam dona eis, Domine: et lux perpetua luceat eis.
Ant. Me suscepit dextera tua, Domine.

Ant. Eruisti, Domine.

Psalmus. [*siue Canticum Ezechie. Esaie cap. xxxviij.* 10—20.][1]

Ego dixi in dimidio dierum meorum vadam ad portas inferi.
Quesiui residuum annorum...*&c.* *Br.* i. 790.
Requiem.
Ant. Eruisti, Domine, animam meam vt non periret.

Ant. Omnis spiritus.

Psalmus .[cxlviij.]

Laudate Dominum de celis: laudate eum in excelsis.
Laudate eum omnes angeli...*&c.* *Br.* i. 926.

[1] *pō. siue canticum ezechielis†. Isaye .xxxvii.† capi.*: 17.

[*Psalmus .cxlix.*]

Cantate Domino canticum nouum: laus eius in ecclesia sanctorum. Letetur Israel in eo qui fecit eum...*&c.* *Br.* i. 927.

[*Ps. cl.*]

Laudate Dominum in sanctis eius: laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius...*&c.* *Br.* i. 927.

Ant. Omnis spiritus laudet Dominum.

V. A porta inferi.

R. Erue, Domine, animas eorum.

Ant. Ego sum.

Psalmus. [*Canticum Zacharie. Luce cap. i^mo.* 68—79.]

Benedictus Dominus Deus Israel: quia visitauit et fecit redemptionem plebis sue.

Et erexit cornu salutis nobis...*&c.* *Br.* i. 929.

Requiem eternam.

Ant. Ego sum resurrectio et vita [:] qui credit in me etiam si mortuus fuerit viuet: et omnis qui viuit et credit in me non morietur in eternum.

Kyrie eleyson.

Christe eleyson.

Kyrie eleyson.

Pater noster.

Psalmus .[*xxix.*]

Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

Domine Deus meus clamaui...*&c.* *Br.* i. 760.

Versus. Requiem eternam dona eis, Domine.

Et lux perpetua luceat eis.

A porta inferi.

Erue, Domine, animas eorum.

Domine, exaudi orationem meam.

Et clamor meus ad te veniat.

Oremus.

[*Pro sacerdote.*]

Omnipotens sempiterne Deus, cui nunquam sine spe misericordie supplicatur[1], propiciare anime famuli tui sacerdotis: vt, qui de hac vita in tui nominis confessione decessit, sanctorum tuorum numero facias aggregari.

[*Pro famulo.*]

Inclina, Domine, aurem tuam ad preces nostras, quibus misericordiam, *&c.* (*ut supra*, p. 101).

[1] supplicantur †: 36.

[*Pro benefactoribus.*]

*M*iserere, quesumus, Domine, animabus omnium benefactorum nostrorum...consequantur in celis (*ut supra*, p. 101).

[*Oratio generalis.*]

*A*nimabus, quesumus, Domine, famulorum famularumque tuarum oratio proficiat supplicantium, vt eas et a peccatis omnibus exuas : et ue redemptionis facias esse participes.

*D*eus venie largitor, et humane salutis amator, quesumus immensam clementiam tuam vt nostre congregationis fratres et sorores, que ex oc seculo transierunt, beata Maria semper virgine, et beato Petro postolo tuo intercedente, cum omnibus sanctis ad perpetue beatitudinis onsortium peruenire concedas.

*D*eus, qui nos patrem et matrem honorare precepisti, miserere clementer animabus patrum et matrum nostrarum; eorumque omnia eccata dimitte: nosque eis in eterne claritatis gaudio fac viuere.

*D*eus, in cuius miseratione anime fidelium requiescunt famulis et famulabus tuis omnibus, hic et vbique in Christo quiescentibus, da ropicius veniam peccatorum, vt a cunctis reatibus absoluti tecum sine ine letentur. Per Dominum[1].

℄ *Sequuntur Commendationes Animarum.*

Commendationes Animarum.

[*Psalmus .cxviij.*][2]

*B*EATI immaculati in via, qui ambulant in lege Domini.
*B*eati qui scrutantur...*&c.* *Brev.* i. 880.

[3]*I*n quo corrigit adolescentior viam suam : in custodiendo sermones uos ?
*I*n toto corde meo exquisiui...*&c.* *Br.* i. 881.

*R*etribue seruo tuo : viuifica me et custodiam sermones tuos.
*R*euela oculos...*&c.* *Br.* i. 881.

[4]*A*dhesit pauimento anima mea [:] viuifica me secundum verbum tuum.
*V*ias meas annunciaui...*&c.* *Br.* i. 882.

[1] *Here follow in* Y. (fo. 125) the devotion,
Sancte et indiuidue Trinitati, Jesu Christi humanitati (with various 'benedictiones'), also the prayer '*whan ye goe ouer a church yarde*' (17, lf. cxxix.),—
Oratio pro defunctis. Auete omnes anime fideles, *&c.*
Domine Jesu Christe, salus et liberatio fidelium animarum.

[2] The Sarum *Horae*, 1535–6, has prefixed to the Psalms of Commendation a large woodcut of the Obsequies and Assumption of the Blessed Virgin. As the Apostles carry the bier, a Sadducee lays his hands upon it, and they are miraculously torn off at the wrists. A similar print is found in *Ebor.* 17–18, lf. xxiiii., before Compline of the Virgin.

[3, 4] *Ebor.* 17 distinguishes every octonary in *Ps.* cxviii. by a large initial letter.

*L*egem pone michi, Domine, viam iustificationum tuarum: et exq
quiram eam semper.
Da michi intellectum...*&c.* *Br.* i. 890.

Et[1] veniat super me misericordia tua, Domine: salutare tuum
secundum eloquium tuum.
Et respondebo...*&c.* *Br.* i. 890.

*M*Emor esto verbi tui seruo tuo in quo michi spem dedisti.
Hec me consolata est...*&c.* *Br.* i. 891.

*P*ortio mea, Domine: dixi custodiam legem tuam.
*D*eprecatus sum faciem...*&c.* *Br.* i. 891.

*B*Onitatem fecisti cum seruo tuo, Domine: secundum verbum tuum.
*B*onitatem et disciplinam...*&c.* *Br.* i. 892.

*M*anus[2] tue fecerunt me, plasmauerunt me: da michi intellectum ut
discam mandata tua.
*Q*ui timent te videbunt me...*&c.* *ibid.*

*D*Efecit[3] in salutare tuum anima mea: et in verbum tuum super-
speraui.
*D*efecerunt oculi...*&c.* *Br.* i. 895.

*I*neternum, Domine[5]: verbum tuum permanet in celo.
*I*n generatione† et generationem...*&c.* *ibid.*

*Q*UOmodo dilexi legem tuam, Domine: tota die meditatio mea est.
*S*uper inimicos meos prudentem...*&c.*[4] *Br.* i. 896.

*L*ucerna[1] pedibus meis verbum tuum: et lumen semitis meis.
*I*uraui...*&c.* *Br.* i. 896.

*I*NIquos odio habui: et legem tuam dilexi.
*A*diutor et susceptor...*&c.* *ibid.*

*F*eci[1] iudicium et iusticiam: non tradas me calumniantibus me.
*S*uscipe seruum...*&c.* *Br.* i. 897.

* Sig. P. Eborum. *S*eruus tuus sum ego [:] da michi intellectum vt sciam *testimonia
tua...*&c.*...odio habui.

*M*Irabilia testimonia tua: ideo scrutata est ea anima mea.
*D*eclaratio sermonum tuorum...*&c.* *Br.* i. 898.

*I*ustus[1] es Domine: et rectum iudicium tuum.
*M*andasti...*&c.* *Br.* i. 899.

*C*LAmaui in toto corde meo, exaudi me, Domine: iustificationes tuas
requiram.
*C*lamaui ad te, saluum me fac: vt...*&c.* *ibid.*

*V*ide[1] humilitatem meam, et eripe me: quia legem tuam non sum
oblitus.
*I*udica iudicium meum...*&c.* *ibid.*

[1] *Ebor.* 36 has merely a small rubricated initial to the octonaries thus marked. *Ebor.* 17 allows a large capital to the 1st verse of every set of 8 in *Ps.* cxviii.
[2] *Magnus*†: 17. [3–5] *Ebor.* 36 omits two octonaries, *Caph* and *Lamed*.
[4] A note has been written on the lower margin of Sig. O. 8, *recto*, in the Lincoln book, 36:—"Mr Thoñ metcalffe Dirge boke."

Rincipes persecuti sunt me gratis: et a verbis tuis formidauit cor meum.

etabor ego super eloquia...*&c.* *Br.* i. 900.

ppropinquet deprecatio mea in conspectu tuo, Domine; iuxta uium tuum da michi intellectum.

ntret postulatio...*&c.* *Br.* i. 900.

. Requiem eternam dona eis, Domine.

R. Et lux perpetua luceat eis.

yrie eleyson.

Christe eleyson.

yrie eleyson.

ater noster[1].

ue[2].

equiem eternam.

Et lux perpetua.

porta inferi.

Erue, Domine, animas eorum.

redo videre bona Domini.

In terra viuentium.

omine, exaudi [orationem meam:]

Et clamor meus ad te veniat.

Oremus.

mnipotens sempiterne Deus, cui nunquam, *vt supra*, p. 101.

Oremus.

clina, Domine, aurem tuam, *vt supra*, p. 101.

Oratio.

uesumus, Domine, pro tua pietate[3], miserere anime famule tue, et a contagijs mortalitatis exutam in eterne[4] salutis partem restitue.

Oratio.

iserere, quesumus, Domine, *vt supra*, p. 101.

Oratio.

bsolue, quesumus, Domine, animas famulorum famularumque uarum ab omni vinculo delictorum, vt in resurrectionis gloria inter os et electos tuos resuscitati[5] respirent.

mnipotens sempiterne Deus, vnica spes mortalium, te supplices xoramus pro animabus famulorum famularumque tuarum parentum enefactorum nostrorum, vt interueniente beata Dei genitrice[6]

. and 17 (with Sar.) end the Commendations with an additional *Psalmus* ne probasti (cxxxviij.) *in quo monet a Deo non esse fugiendum*, and some other ons. The Psalm *Domine, probasti* was said instead of *Et ne nos* at the end of ord's prayer. Cf. Maskell, *Mon. Rit.* iii. 177, from B. Mus. MS. 17010, 1410.—Tibi, Domine, commendamus animam famuli tui, *&c.* *Oratio ad m crucem.* Salue, salue, rex sanctorum. (Said in the churchyard.)

he *Aue Maria* is inserted in 17 and in *Sar.* 23.

oprietate† tua: 55. [4] eterna: 55. [5] resuscitari†: 36. [6] genetrix: 55.

Maria, cum omnibus sanctis tuis peccatorum eis largiri digneris in gentiam, et in nouissimo die beate resurrectionis leticiam.

Deus, summa[1] spes nostre redemptionis, qui in terra promissi ante omnes terras mortem elegisti atque sustinuisti, Libera picius animas famulorum famularumque tuarum de manibus demon et eandem terram de potestate paganorum: vt populus qui in te credit per virtutem tuam emendationem habeat, et illis qui in te sistunt, per tuam magnam succurre pietatem. Qui viuis et reg Deus.

Oratio.

Obsecro te, Jesu Christe, Fili Dei viui, per sanctam crucem tuan dimittas delicta mea: per beatam crucem tuam custodi caput meu per dilectabilem crucem custodi oculos meos: per venerabilem cruc custodi os meum: per admirabile signum sancte crucis custodi au meas: per gloriosam crucem[2] custodi manus meas[3]: per sanctam cruc tuam custodi[4] genua mea[3]: per honorabilem crucem tuam custodi[4] pe meos, et omnia membra mea ab insidijs et ab omnibus impugnationib dyaboli et malorum hominum: per dedicatam crucem in corpore custodi animam meam, et libera me in nouissimo die: et tribue mi vitam eternam, saluator mundi. Qui cum Patre et Spiritu sancto v et regnas Deus. Per omnia secula seculorum. Amen.

℣ *Sequuntur psalmi de passione Domini*[6].

Psalmi de Passione Domini.

[*Psalmus .xxj. in quo agitur de passione et resurrectione Christi.*]

DEVS Deus meus respice in me quare me dereliquisti: longe a sal mea verba delictorum meorum.

*D*eus meus clamabo per diem...*&c.* *Br.* i. 751–2.

[*Psalmus .xxij. in quo agitur de misericordia Dei.*]

Dominus regit me, *vt supra* (p. 104) *in Vigilijs Mortuorum.* *Br.* i. 7

[*Psalmus .xxiij. in quo monet de glorificatione et hominis reparatione.*]

Domini est terra, *vt supra in matutinis* (p. 39). *Br.* i. 754.

[*Psalmus .xxiiij. in quo docet vir iustus in aduersis non murmurar sed diuinum expectare adiutorium.*]

Ad te, Domine, leuaui, *vt supra* (p. 104) *in Vigilijs Mortuoru* *Br.* i. 755.

[1] summe: 55. [2] gloriosam sanctam crucem tuam: 55. [3–4] *omit* 55
[5] impugnantibus†: 55. [6] *Christi*: Y.
[7] The brief arguments or expository titles of the psalms appear in *Ebor.* 1517 in *Sar.* 1535–6. Our *Ebor.* 36 omits even the word '*Psalmus*' here, having suppl the comprehensive title for the Psalms of the Passion of our Lord, as well as twice misprinted running title *Psalmi de passione xp̄e*†.

[*Psalmus .xxv. in quo orat iustus a consortio malorum separari.*]

udica me, Domine, quoniam ego in innocencia mea ingressus sum : n Domino sperans non infirmabor.
Proba me...*&c. Br.* i. 756.

[*Psalmus .xxvi. in quo vir iustus petit a Deo gratiam vt preualeat contra hostes spirituales : et vt perueniat ad regnum.*]

Dominus illuminatio, *vt supra* (p. 104) *in Vigilijs Mortuorum. Br.* i. 757.

[*Psalmus .xxvii. in quo est vox Christi hominis de passione et resurrectione sua.*]

d te, Domine, clamabo, Deus meus, ne sileas a me : nequando taceas a me et assimilabor descendentibus in lacum.
Exaudi, Domine, vocem...*&c. Br.* i. 758.

almus .xxviij. in quo monetur fidelis afferre spirituales hostias Deo.]

fferte Domino, filij Dei : afferte Domino filios arietum.
Afferte Domino gloriam et honorem...*&c. Br.* i. 759.

[*Psalmus .xxix. in quo agitur de resurrectione Christi.*]

xaltabo te, Domine, quoniam, *vt supra* (p. 110) *in Vigilijs Mortuorum. Br.* i. 760.

[*Psalmus .xxx. in quo monetur iustus ne de se presumat : sed in Dei misericordia speret.*]

te, Domine, speraui [:] non confundar in eternum : in iustitia tua bera me.
nclina ad me aurem tuam...*&c. Br.* i. 761.
nt. Christus factus est pro nobis obediens vsque ad mortem, mortem m crucis.
Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

Oratio.

espice, quesumus, Domine, super hanc familiam[1] tuam pro qua Dominus noster Jesus Christus non dubitauit manibus tradi nostrum : [2]et crucis subire[3] tormentum.
teruenіat pro nobis, Domine Jesu Christe, apud tuam clementiam, et in hora mortis nostre, gloriosa virgo Maria, sanctissima mater cuius sacratissimam animam, in hora passionis tue, doloris gladius ansiuit.
ati Johannis apostoli tui et euangeliste, quesumus, Domine Deus r, nunc et in hora mortis nostre, iugiter commendet oratio : cui[4] in moriens matrem tuam virginem virgini commendasti[5]. [6][Qui et regnas Deus Per omnia secula seculorum. Amen.][7]

mulã†: 55.
ne crucis subiret: 36; et crucis subire: *Sar.* 23; nec crucis subire: 55.
i: *Sar., Y.* 55. [5] commendat†: 55.
Add. 17, *Y., Sar.* 36, 55.

*G*loriosa passio Domini nostri Jesu Christi eruat nos a dolore tria et perducat nos ad gaudia paradisi. Amen.

*B*enedictum sit dulce nomen Domini nostri Jesu Christi et glorio sime[1] virginis Marie, matris eius, in eternum et vltra. Amen.

*N*os cum prole pia benedicat virgo Maria. Amen.

*S*ancte et indiuidue Trinitati, Jesu Christi crucifixi humanit gloriose virgini Marie[2] sit sempiterna gloria ab omni creatura infinita seculorum secula. Amen.

[3][Pater noster qui es in celis.
Aue Maria gratia plena.][4]

AVE benigna[5] Jesu gratia plenus, misericordia tecum. Benedi passio, mors et vulnera tua: et benedictus sanguis vulner tuorum. Domine, miserere michi peccatori. Dulcissime Domine, michi cor mundum, contritum, quietum, patiens et humile: cast corpus, obediens et stabile, semper in tuis obsequijs mancipatum[6].

[3][Pater noster.
Aue Maria gratia plena.][4]

℔ *Sequitur psalterium beati Hieronymi.*

[Psalterium B. Hieronymi.][7]

Verba mea auribus percipe, Domine: intellige clamorem meum.
*I*ntende voci orationis mee: rex meus et Deus meus.
*D*omine, ne in ira tua arguas me: neque in furore tuo corripias m
*M*iserere mei, Domine, quoniam infirmus sum: sana me, Domi quoniam conturbata sunt ossa mea.
*E*t anima mea turbata est valde: sed tu, Domine, vsquequo?

[1] gloriose: *Ebor.* 17, *Y.*, *Sar.* 36; gloriosissima†: 55.
[2] Marie virgini: 55. [3–4] *Add.* Ebor. 17, Sar. 36.
[5] benigne: *Ebor.* 17, *Y.*, *Sar.*; benignissima: 55.
[6] 55 ends '*Qui viuis.* Finis.' rubricated at end of the book. Y. *adds he* '℔ *Oratio de beata virgine Maria.* Aue Maria, Ancilla sancte Trinitatis. A Maria, sponsa Spiritussancti,' *&c.* (fo. 142).
[7] The York *Horae* of 1517 and the Sarum *Horae* 1535–6 have this introductio the present section:—℔ *Beatus Hieronymus in hoc modo disposuit hoc psalteriu vbi angelus Domini docuit eum per Spiritum sanctum. Porro propter hoc abbreuiat est, quod hi qui solicitudinem habent, vel qui in infirmitate iacent, aut qui in operi occupantur, vel iter agunt, vel longinquam viam, seu per mare nauigant, aut bellum contra hostes committunt, seu contra inuidiam dyabolorum, qui milit contra animas christianorum assidue, aut qui verum votum vouerunt Deo quoti psallere psalterium integrum, et minime possunt hoc facere: vel qui ieiunant fort et debilitatem habent, et pro his qui festa solemnia custodiunt: eo quod minr possunt psalterium canere illud. Unumquemque ergo ex his quos superius diximus volunt animam suam saluam facere, et vitam eternam habere, assidue oportet can hoc psalterium, et possidebunt regnum Dei. Amen.*
This Psalter of St Jerome contains 190 verses, inclusive of Gloria Patri. A is said in the Peterhouse MS. 276, 4. 16[b] (slip), that

David propheta cantauit carmina leta:
Ter quinquagenos cantauit [in] ordine psalmos:
Versus bis mille sex centum sex canit ille—

this would be less than one fourteenth of the length of the entire Psalter.

onuertere, Domine, et eripe animam meam: saluum me fac propter
ericordiam tuam.
espice et exaudi me, Domine Deus meus.
llumina oculos meos: ne vnquam obdormiam in morte.
erfice gressus meos in semitis tuis: vt non moueantur[1] vestigia mea.
go clamaui quoniam exaudisti me, Deus: inclina aurem tuam michi,
xaudi verba mea.
irifica misericordias tuas: qui saluos facis sperantes in te.
ustodi me, Domine, vt pupillam oculi: sub vmbra alarum tuarum
ege me, a facie impiorum qui me afflixerunt.
b occultis meis munda me, Domine: et ab alienis parce seruo tuo.
u autem, Domine, ne longe facias auxilium tuum a me: ad de-
ionem meam conspice.
rue a framea, Deus, animam meam: et de manu canis vnicam meam.
alua me ex ore leonis: et a cornibus vnicornium humilitatem meam.
arrabo nomen tuum fratribus meis: in medio ecclesie laudabo te.
ias tuas, Domine, notas fac michi: et semitas tuas edoce me, et
ge me in veritate tua.
emento miserationum tuarum, Domine: et misericordie tue, que a
lo sunt.
elicta iuuentutis mee et ignorantias meas: ne memineris, Deus.
ecundum misericordiam tuam memor esto mei: propter veritatem[2]
n, Domine.
ropter nomen tuum, Domine, propitiaberis peccato meo: multum
enim.
ide humilitatem meam et laborem meum: et dimitte omnia peccata
.
e perdas cum impijs, Deus, animam meam: et cum viris sanguinum
m meam.
xaudi, Domine, vocem meam qua clamaui ad te: miserere mei et
di me.
e auertas faciem tuam a me: ne declines in ira a seruo tuo.
diutor meus esto, Domine, ne derelinquas me: neque despicias me
s salutaris meus.
egem pone michi, Domine, in via tua, et dirige me in semita recta:
ter inimicos meos.
e tradideris me in animas tribulantium me: quoniam insurrexerunt
e.
d te, Domine, clamabo, Deus meus, ne sileas a me ne vnquam
das a me: et ero similis descendentibus in lacum.
xaudi, Domine, vocem deprecationis mee dum oro ad te: dum
llo manus meas ad templum sanctum tuum.
e simul tradas me cum peccatoribus: et cum operantibus iniquita-
ne perdas me.
luum fac populum tuum, Domine, et benedic hereditati tue: et
eos et extolle illos vsque in eternum.

[1] commoueantur: *Sar.* [2] veriattē†: 36.

*I*n te, Domine, speraui, non confundar in eternum: in iustitia t libera me.

*I*nclina ad me aurem tuam: accelera vt eruas me.

*E*sto michi in Deum protectorem et in domum refugij: vt saluum m facias.

*I*n manus tuas, Domine: commendo spiritum meum.

*L*ibera me, et eripe me: de manibus inimicorum meorum.

*I*llumina faciem tuam super seruum tuum, saluum me fac: in mise cordia tua, Domine, non confundar, quoniam inuocaui te.

*F*iat misericordia tua, Domine, super nos: quemadmodum sperauim in te.

*B*enedicam Dominum in omni tempore: semper laus eius in ore me

*I*n Domino laudabitur anima mea: audiant mansueti et letentur.

*M*agnificate Dominum mecum: et exaltemus nomen eius in idipsu

*J*udica, Domine, nocentes me: impugna impugnantes me.

*A*pprehende arma et scutum: et exurge in adiutorium michi.

*N*e sileas, Domine, ne discedas a me: exurge, et intende iudiciu meum, Deus meus et Dominus meus, in causam meam.

*J*udica me secundum iustitiam meam: Domine Deus meus.

*P*retende, Domine, misericordiam tuam scientibus te: et iustitia tuam his qui recto sunt corde.

*N*on veniat michi pes superbie: et manus peccatoris non moueat me

*E*xaudi orationem meam, Domine, et deprecationem meam: auribu percipe lachrymas meas.

*N*e sileas quoniam aduena ego sum apud te, et peregrinus sicut omn patres mei: remitte michi[1] vt refrigerer priusquam abeam: et ampli non ero.

*T*u autem, Domine, ne longe facias auxilium tuum a me: misericord tua et veritas tua semper susciperunt me.

*Q*uoniam circumdederunt me mala quorum non est numerus: con prehenderunt me iniquitates mee: et non potui vt viderem.

*M*ultiplicati sunt super capillos capitis mei: et cor meum dereliquit m

*C*omplaceat tibi, Domine, vt eruas me: Domine, in auxilium meu respice.

*E*go vero egenus et pauper sum: Domine, curam habe mei.

*A*diutor meus et protector meus tu es: Deus meus, ne tardaueris.

*E*go dixi, Domine, miserere mei: sana animam meam quia peccaui tib

*E*xurge, quare obdormis, Domine? exurge et ne repellas in finem.

*Q*uare faciem tuam auertis? obliuisceris inopie nostre et tribulation nostre.

*E*xurge, Domine, adiuua nos: et libera nos propter nomen tuum.

*M*iserere mei Deus: secundum magnam misericordiam tuam.

*E*t secundum multitudinem miserationum tuarum: dele iniquitate meam.

*E*t multum laua me ab iniustitia mea: et a delicto meo munda me.

*A*uerte faciem tuam a peccatis meis: et omnes iniquitates meas del

[1] *Sar.* 23 begins a fresh verse with '*R*emitte michi.'

*C*or mundum crea in me Deus: et spiritum rectum innova in visceribus meis.

*N*e proijcias me a facie tua: et spiritum sanctum tuum ne auferas me.

*R*edde michi leticiam salutaris tui: et spiritu principali confirma me.

*D*omine, labia mea aperies: et os meum annunciabit laudem tuam.

*D*eus, in nomine tuo saluum me fac: et in virtute tua iudica me.

*D*eus, exaudi orationem meam: auribus percipe verba oris mei.

*Q*uoniam alieni insurrexerunt in me, et fortes quesierunt animam eam: et non proposuerunt Deum ante conspectum suum.

*E*xaudi, Deus, orationem meam, et ne despexeris deprecationem meam: tende in me, et exaudi me.

*I*n Deo laudabo verbum, in Domino laudabo sermonem, in Deo speraui: on timebo quid faciat michi homo.

*I*n me sunt, Deus, vota tua: que reddam laudationes tibi.

*Q*uoniam eripuisti animam meam de morte, et pedes meos a lapsu: vt aceam coram Deo in terra viuentium.

*M*iserere mei, Deus, miserere mei: quoniam in te confidit anima mea.

*E*t in vmbra alarum tuarum sperabo: donec transeat iniquitas.

*E*ripe me de operantibus iniquitatem: et de viris sanguinum salua e.

*Q*uia ecce ceperunt animam meam: irruerunt in me fortes.

*E*go vero orationem meam ad te, Domine: tempus beneplaciti, Deus.

*I*n multitudine misericordie tue exaudi me: in veritate salutis tue.

*S*alua me a luto, vt non inheream: libera me ex odientibus me, et de rofundo aquarum.

*N*on me demergat tempestas aque, neque absorbeat me profundum: eque vrgeat super me puteus os suum.

*E*xaudi me, Domine, quoniam benigna est misericordia tua: secundum ultitudinem miserationum tuarum respice in me.

*I*ntende anime mee, et libera eam: propter inimicos meos eripe me.

*D*eus, in adiutorium meum intende: Domine, ad adiuuandum me stina.

*E*go vero egenus et pauper sum: Deus, adiua me.

*A*diutor meus et liberator meus esto, Domine: ne tardaveris.

*I*n te, Domine, speraui; non confundar in eternum: in iustitia tua bera me, et eripe me.

*I*nclina, Domine, aurem tuam: et eripe me.

*E*sto michi in Deum protectorem: et in locum munitum vt saluum e facias.

*D*eus meus, eripe me de manu peccatoris: et de manu contra legem gentis et iniqui.

*R*epleatur os meum laude, vt possim cantare gloriam tuam: tota die agnitudinem tuam.

*N*e proijcias me in tempore senectutis mee: cum defecerit virtus mea e derelinquas me.

*D*eus, ne elongeris a me: Deus meus, in auxilium meum respice.

*E*go autem in te sperabo: et adijciam super omnem laudem tuam.

Ne tradas bestijs animas confitentium tibi: et animas pauperu tuorum ne obliuiscaris[1] in finem.

Respice in testamentum tuum: quia repleti sunt qui obscurati su terre domibus iniquitatum.

Adiuua nos, Deus salutaris noster: et propter gloriam nominis t Domine, libera nos, et propitius esto peccatis nostris, propter nomen tuu

Excita potentiam tuam et veni: vt saluos facias nos.

Domine Deus virtutum, conuerte nos: et ostende faciem tuam, salui erimus.

Conuerte nos, Deus salutaris noster: et auerte iram tuam a nobis.

Nunquid in eternum irasceris nobis: aut extendes iram tuam generatione et progenie?

Sig. *Deus*, tu conuer*sus viuificabis nos: et plebs tua letabitur in te.

borum Q. *Ostende* nobis, Domine, misericordiam tuam: et salutare tuum nobis.

Inclina, Domine, aurem tuam, et exaudi me: quoniam egenus pauper sum ego.

Custodi animam meam, quoniam peccator sum: saluum fac seruu tuum, Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te clamaui tota die, letifica anima serui tui: quoniam ad te, Domine, animam meam leuaui.

Et tu, Domine Deus, miserator et misericors: patiens et mul misericordie, et verax.

Respice in me, et miserere mei: da imperium puero tuo, et saluum f filium ancille tue.

Fac mecum signum in bonum, vt videant qui oderunt me, et confu dantur: quoniam tu, Domine, adiuuisti me et consolatus es me.

Domine Deus salutis mee, in die clamaui ad te: et nocte coram te.

Intret oratio mea in conspectu tuo: inclina aurem tuam ad precer meam.

Ubi sunt misericordie tue antique, Domine: sicut iurasti Dauid i veritate tua.

Memor esto, Domine, opprobrij seruorum tuorum: quod continui i sinu meo multarum gentium.

Conuertere, Domine, vsquequo: et deprecabilis esto super seruos tuos

Et[2] sit splendor Domini Dei nostri super nos, et[3] opera manuu nostrarum dirige super nos: et[4] opus manuum nostrarum dirige.

Domine, exaudi orationem meam: et clamor meus ad te veniat.

Non auertas faciem tuam a me: in quacunque die tribulor inclina a me aurem tuam.

In quacunque die inuocauero te: velociter exaudi me.

Et ne educas me in dimidio dierum meorum: in generatione e generationem anni tui.

Et tu, Domine, fac mecum propter nomen tuum: quoniam suauis es misericordia tua.

Domine, libera me, quia egenus et pauper sum ego: et cor meu conturbatum est intra me.

[1] obliuiscas: 36. [2] Et (*not rubricated*) in the Lincoln copy, 36. [3–4] *omit* 36

*S*icut vmbra, cum declinat, ablatus sum: et excussus sum sicut locusta.

*A*diuua me, Domine Deus meus: et salua me propter misericordiam tuam.

*R*etribue seruo tuo, viuifica me: et custodiam sermones tuos.

*R*euela oculos meos: et considerabo mirabilia de lege tua.

*I*ncola ego sum in terra: non abscondas a me mandata tua.

*C*oncupiuit anima mea desiderare iustificationes tuas: in omni tempore.

*I*ncrepasti superbos: maledicti qui declinant a mandatis tuis.

*A*ufer a me opprobrium et contemptum: quia testimonia tua exquisiui.

*E*tenim sederunt principes, et aduersum me loquebantur: seruus autem tuus exercebatur in iustificationibus tuis.

*V*iam iniquitatis amoue a me: et de lege tua miserere mei.

*V*iam veritatis elegi: iudicia tua non sum oblitus.

*D*educ me in semita mandatorum tuorum: quia ipsam volui.

*I*nclina cor meum in testimonia tua: et non in auariciam.

*A*uerte oculos meos, ne videant vanitatem: in via tua viuifica me.

*S*tatue seruo tuo eloquium tuum: in timore tuo.

*B*onitatem et disciplinam et scientiam doce me: quia mandatis tuis credidi.

*B*onus es tu: et in bonitate tua doce me iustificationes tuas.

*F*iat misericordia tua vt exhortetur me: secundum eloquium tuum seruo tuo.

*V*eniant michi miserationes tue, et viuam: quia lex tua meditatio mea est.

*F*iat cor meum immaculatum in iustificationibus tuis: vt non confundar.

*H*umiliatus sum vsquequaque, Domine: viuifica me secundum verbum tuum.

*V*oluntaria oris mei beneplacita fac, Domine: et iudicia tua doce me.

*A*nima mea in manibus meis semper: et legem tuam non sum oblitus.

*S*uscipe me secundum eloquium tuum, et viuam: et non confundas me ab expectatione mea.

*A*diuua me et saluus ero: et meditabor in iustificationibus tuis semper.

*F*ac cum seruo tuo secundum misericordiam tuam: et iustificationes tuas doce me.

*S*eruus tuus sum ego, da michi intellectum: vt sciam testimonia tua.

*R*espice in me, et miserere mei: secundum iudicium diligentium nomen tuum.

*G*ressus[1] meos dirige secundum eloquium tuum: et non dominetur mei omnis iniustitia.

*R*edime me a calumnijs hominum: vt custodiam mandata tua.

*F*aciem tuam illumina super seruum tuum: et doce me iustificationes tuas.

*V*ide humilitatem meam, et eripe me: quia legem tuam non sum oblitus.

*J*udica iudicium meum, et redime me: propter eloquium tuum viuifica me.

[1] Gressus: (*the initial letter not rubricated*) 36.

*A*ppropinquet deprecatio mea in conspectu tuo, Domine: iuxta eloquium tuum da michi intellectum.

*I*ntret oratio mea in conspectu tuo, Domine: secundum eloquium tuum eripe me.

*E*ructabunt labia mea hymnum: cum docueris me iustificationes tuas.

*A*nnunciabit lingua mea[1] eloquium tuum: quia omnia mandata tua equitas.

*F*iat manus tua vt saluum me faciat: quia mandata tua elegi.

*C*oncupiui salutare tuum, Domine: et lex tua meditatio mea est.

*V*iuet anima mea, et laudabit te: et iudicia tua adiuuabunt me.

*E*rraui, sicut ouis que perijt: quere seruum tuum, Domine, quia mandata tua non sum oblitus.

*M*iserere nobis, Domine, miserere nobis: quia multum repleti sumus contemptione.

*B*enefac, Domine: bonis et rectis corde.

*C*onuertere, Domine, captiuitatem nostram: sicut torrens in austro.

*D*e profundis clamaui ad te, Domine: Domine, exaudi vocem meam.

*F*iant aures tue intendentes: in vocem deprecationis mee.

*I*n quacunque die inuocauero te, exaudi me: multiplicabis in anima mea virtutem.

*P*one, Domine, custodiam ori meo: et ostium circumstantie labijs meis.

*N*on declines cor meum in verba malitie: ad excusandas excusationes in peccatis.

*I*ntende ad deprecationem meam: quia humiliatus sum nimis.

*E*ripe me de persequentibus me: quoniam preualuerunt super me.

*E*duc de custodia animam meam: ad confitendum nomini tuo.

*D*omine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua, exaudi me in tua iustitia.

*E*t non intres in iudicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis viuens.

*Q*uia persecutus est inimicus animam meam: humiliauit in terra vitam meam.

*V*elociter exaudi me, Domine: deficit spiritus meus.

*N*e auertas faciem tuam a me: et ero similis descendentibus in lacum.

*A*uditam fac michi mane misericordiam tuam: quia in te speraui.

*N*otam fac michi viam in qua ambulem: quia ad te leuaui animam meam.

*E*ripe me de inimicis meis, Domine; ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

*S*piritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, viuificabis me in equitate tua.

*E*t educes de tribulatione animam meam: et in misericordia tua disperdes omnes inimicos meos.

*E*t perdes omnes qui tribulant animam meam: quoniam ego seruus tuus sum.

*G*loria Patri [et Filio: et Spiritui sancto.

*S*icut erat principio et nunc et semper: et in secula seculorum amen.]

[1] Annunciaui† lingua mea: 36.

Oremus.

Dona michi, queso, omnipotens Deus: vt per hanc sancrosanctam psalterij celestis melodiam anima mea saginetur. Dona vt leo rugiens ab infirma oue superetur. Dona vt per tuam gratiam violentissimus spiritus a debilissima carne vincatur. Dona vt ille qui de celo cecidit hic me pugnante subdatur. Dona vt si potestatem eius ad tempus tua permissione patimur: nequaquam eius insatiabilibus faucibus sorbeamur. Fac illum tristem de humana salute, qui de offensione nostra semper exultat. Fac me tuis semper laudibus vacare, et ad tuam quandoque dulcedinem misericorditer peruenire. Qui viuis [et regnas Deus. Per omnia secula seculorum. Amen.][1]

¶ Passio Domini Nostri Jesu Christi

secundum Johannem[2]. [*Cap.* xix. 1—34, *sparsim*§.]

§ *Item* Cap. xvii 4, *necnon sec.* Mat xxvii. 3 34.

IN illo tempore. Apprehendit Pylatus Jesum et flagellauit eum. Et milites plectentes coronam de spinis imposuerunt super caput eius et veste purpurea circundederunt eum: et veniebant ad eum et dicebant, Aue rex Judeorum. Et dabant ei alapas, expuentes in eum[3]. Et acceperunt arundinem, et percutiebant caput eius. Susceperunt autem milites Jesum, et baiulans sibi crucem exiuit in eum qui dicitur caluarie locus, et ibi[4] crucifixerunt eum: et cum eo alios duos hinc et inde[5], medium autem Jesum. Postea, sciens Jesus omnia que ventura erant[6], dixit, Sitio. Et acceperunt spongiam plenam[7] aceto ysopo circumponentes obtulerunt ori eius. Et cum gustasset noluit bibere[8], sed dixit, Consummatum est. Et inclinato capite emisit spiritum. Et statim terra tremuit, et sol obscuratus est: et velum templi scissum est, et petre scisse sunt: et monumenta aperta sunt: et qui dormierant surrexerunt. Que cum vidisset centurio dixit, Vere Filius Dei erat iste. Tandem[9] vnus militum lancea latus eius aperuit, et continuo exiuit sanguis et aqua. Et qui vidit testimonium perhibuit, et scimus quia verum est testimonium eius[10].

Oratio[11].

Deus, qui manus tuas et pedes tuos et totum corpus tuum pro nobis peccatoribus in ligno crucis posuisti et coronam spinarum a Judeis[12]

[1] *Sar.* 1535–6 adds here 'Pater noster. Aue Maria, gratia. Credo, *&c.*,' which the (York) edd. and *Sar.* 23 do not specify. At this point *Ebor.* 1517–18 (cf. clx., foll.) and *Sar.* 1523, 1535–6, give the *Oratio ad S. Hieronymum* Aue amator quam famose Hieronyme. *V.* Ora. *R.* Ut digni. Oremus. Deus qui gloriosum confessorem. Then *Hore de nomine Jesu*, and Evensong of the same by Richard of Hampole, and Hours of the B. Virgin at certain seasons.

[2] This 'Passion according to John: *In illo tempore. Apprehendit*' (which is a *cento*, taken partly from St Matthew, as well) appears in the *Sarum Horae* of 1514. (Mr Hoskins' Index does not distinguish this from the more usual *Egressus est.*)

[3] expuentes in eum: *Matt.* xxvii. 30. [4] ubi: Vulg.

[5] et hinc: *vide* Wordsworth and White, i. p. 632 *n.* 18. [6] Jo. xviii. 4.

[7] planam†: 36. [8] Matt. xxvii. 34. [9] Tandam†: 36.

[10] eius testimonium: *W. and White*, i. p. 636 *n.* 35.

[11] '*Or.* Deus, qui manus tuas' is found in Sarum *Horae* of 1497, 1514, and in the English and Latin Prymer, 8° *Rouen*, 1536. (See Hoskins, pp. 119, 129, 162.)

[12] As to this blaming of the Jews, see above, p. 77 *n.* 3.

in despectu tui sacratissimi nominis super caput tuum impositam sustinuisti, quinque vulnera pro nobis peccatoribus passus fuisti, da nobis hodie et quotidie vsum penitentie: abstinentie: patientie humilitatis lumen, sensum et intellectum, et puram conscientiam vsque in finem. Per te, Jesu Christe. Qui viuis et regnas.

[SUFFRAGIA.]

℔ *Oratio ad Deum Patrem*[1].

Pater de celis Deus.

Miserere nobis.

DOMINE SANCTE PATER, omnipotens eterne Deus, qui coequalem consubstantialem et coeternum tibi ante omnia secula Filium ineffabiliter[2] genuisti: cum quo, atque cum sancto Spiritu, ex te eodemque Filio procedente, celum et[3] terram atque omnia quecunque existunt visibilia et inuisibilia mirabiliter creasti. Tibi gratias ago, te adoro, te laudo, te benedico, teque magnifico.

Esto michi propicius miserrimo peccatori: ne despicias me, opus manuum tuarum; sed libera, salua et adiuua me, propter nomen tuum. Qui viuis et regnas Deus. Per omnia [secula seculorum. Amen.]

℔ *Oratio ad Filium.*

Fili, redemptor mundi Deus:

Miserere nobis.

Domine Jesu Christe, Fili Dei viui, qui es virtus[4] et omnipotens Deus, splendor et imago Patris, et vita eterna, cui est vna cum eterno Patre et Spiritu sancto equalis honor, eadem gloria, coeterna maiestas, vna substantia. Tibi gratias ago, te adoro, te laudo, te benedico, teque glorifico.

Ne me, obsecro, perire patiaris: sed salua et adiuua me propter nomen sanctum tuum. Qui viuis [et regnas Deus. Per omnia secula seculorum. Amen].

℔ *Oratio ad Spiritum sanctum.*

Spiritus sancte Deus.

Miserere nobis.

Domine Spiritus sancte Deus, qui coequalis consubstantialis et coeternus Patri Filioque existens, ab eis ineffabiliter procedens: quique super eundem Dominum nostrum Jesum Christum in columbe specie, et supra sanctos discipulos tuos[5] in linguis igneis, descendisti. Tibi gratias ago, te adoro, te laudo, te benedico, teque glorifico.

Repelle a me, queso, tenebras totius iniquitatis: et perfice[6] et accende

[1] These prayers to the Three Persons of the Godhead are found in *Sarum*, 1494. In 36 (Ebor.) there is a small woodcut of the Holy Trinity ($1\frac{1}{4} \times \frac{15}{16}$ in.). (It differs, of course, from the still smaller one at p. 72, above.)

[2] inestimabiliter: 17 (lf. lxxxviii.).

[3] *omit.* 'et': 17.

[4] verus: 17.

[5] suos: 17.

[6] iniquitatis et perfidie: 17.

in me lumen misericordie tue, et ignem sanctissimi amoris tui. Qui viuis et regnas Deus. Per omnia secula seculorum. Amen.

¶ *Here begynneth a treatyse concernynge the helthe*[1] *of mannes soule whiche was compyled and caused to be prynted at the request of the honorable knyght syr George Darcy, sone and ayre vnto my lorde Thomas Darcy of Temple Newsum*[2].

DEUS propicius esto michi peccatori, et [esto] custos mei omnibus diebus vite mee. Deus Abraham, Deus Ysaac, et Deus Jacob, miserere mei, et mitte in adiutorium meum Michaelem archangelum tuum, qui me custodiat,protegat et defendat ab omnibus inimicis meis visibilibus et inuisibilibus.

Sancte Michael, archangele Dei, defende me in prelio, vt non peream in tremendo iudicio. Archangele Christi, per gratiam quam meruisti, te deprecor, per vnigenitum Dominum nostrum Jesum Christum, vt eruas me hodie et in omni tempore a periculo mortifero. Sancte Michael, sancte Gabriel, sancte Raphael, omnes sancti angeli et archangeli Dei, succurrite michi. Precor vos, omnes virtutes celorum, vel[3] per summam Dei potentiam, detis michi auxilium, quod nullus inimicus me condemnare possit nec grauare, nec in domo, nec extra domum, nec dormientem, nec vigilantem. Ecce [✠] crucem Domini: fugite partes aduerse: vicit leo de tribu Juda, radix Dauid, stirps Jesse, saluator mundi, salua me qui per crucem et sanguinem tuum redemisti me, auxiliare michi, Deus meus. Agyos, agyos, agyos. Crux Christi, protege me. Crux Christi, salua me. Crux Christi, defende me ab omni malo. Amen.

Versus. Ora pro nobis, beate Michael archangele.

R. Ut digni efficiamur promissionibus Christi. [Oremus.]

Oratio.

DEUS, qui miro ordine angelorum ministeria hominumque dispensas: concede propicius: vt quibus tibi ministrantibus in celo semper assistitur, ab his in terra vita nostra muniatur. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum viuit et regnat in vnitate Spiritus sancti Deus. Per omnia secula seculorum. Amen.

[Pater noster. Aue Maria.]

[1] helte†: 36.

[2] In *Ebor.* 17 and *Sar.* 35–6 the heading is different—¶ *Oratio bona quotidie dicentibus, reuelatione diuina transmissa vni monacho de Bynham. Circa A. Dñi M.cccc. et lxxxv. quinque* Pater noster. *quinque* Aue Maria, gratia plena. *et* Credo in Deum. [Oremus.] Deus propitius esto, *&c.*—A prayer with at least a very similar opening is said in the Sarum *Horae* of 1510–11 to have been shown by revelation to *St Augustine* (Hoskins, p. 124). The 'monk of Bynham, circa A.D. 1485' is mentioned in the Sarum *Horae* of 1494 (*ibid.* p. 114). Binham St Mary's, Norfolk, was a cell of the Benedictine Abbey of St Albans. Temple Newsom, near Leeds in Yorkshire, was granted to John Darcy, lord Darcy, by K. Edward III. on the suppression of the Order of the Templars who had had a Preceptory there. Thomas Lord Darcy was betrayed and beheaded in 1537.

Another version of the prayer 'Deus, propicius esto' occurs on ff. 91, 92 of the York *Horae* of 1517.

[3] vt : 17 (lf. lxxxix.).

¶ *De nominibus Dei.*

Omnipotens ✠[1] Dominus ✠ Christus ✠ Messias ✠ Sother ✠ Emmanuel[2] ✠ Sabaoth ✠ Adonay ✠ Unigenitus ✠ Via . [3]Vita [3]Manus . [3]Homo[✠][3]usion . [3]Saluator . [3]Alpha [3]et oo . [3]Fons . [3]Origo [3]Spes . [3]Fides . [3]Charitas . [3]Oza . [3]Agnus . [3]Ouis . [3]Vitulus . [3]Serpens [3]Aries . [3]Leo . [4]Vermis . [3]Primus .[5] Nouissimus . [3]Rex . [3]Pater . [3]Filius [3]Spiritus sanctus . [3]Ego sum . [3]Qui sum . [3]Creator . [3]Eternus . [3]Redemptor . [3]Trinitas . [3]Unitas . [3]Clemens . [3]Caput . [3]Otheotecos[6] . Tetragrammaton[3].

Ista nomina me protegant et defendant ab omni aduersitate plaga et infirmitate corporis et anime, plene liberent et assistant michi in auxilium.

Ista nomina regum, videlicet Jaspar, Melchior, Balthasar. Et duodecim apostoli Domini nostri Jesu Christi: quorum nomina sunt hec. Petrus, Paulus, Andreas, Jacobus, Philippus, Jacobus, Symon, Thadeus, Thomas, Bartholomeus. Et quattuor euangeliste, quorum nomina sunt hec. Marcus †, Matheus, Lucas, Johannes: michi assistant in omnibus necessitatibus meis: ac me defendant et liberent ab omnibus periculis, tentationibus et angustijs corporis et anime: et ab vniuersis malis presentibus, preteritis et futuris, me custodiant nunc et in eternum. [Amen. Oremus.][7]

O Domine Jesu Christe in tuam protectionem me indignum famulum tuum *N.* (*vel* famulam tuam *N.*) hodie et omni tempore committo in protectionem angelorum et archangelorum: [8]et in protectionem omnium sanctorum tuorum tali commissione qua commisisti sanctam virginem Mariam, matrem tuam, sancto Johanni euangeliste in cruce, taliter me indignum famulum tuum *N.*[9] (*vel* famulam tuam *N.*) hodie et omni tempore custodire, benedicere, protegere et saluare digneris: a subitanea et improuisa morte et ab omni fantasmate diabolico[10] et ab omnibus hostibus malis visibilibus et inuisibilibus. Amen.

[Pater noster. Aue.][7]

¶ *Sequitur oratio multum deuota, ante sanctam communionem dicenda.*

O Fons totius misericordie qui nunquam manare cessas: veni hodie et tribue anime mee egrote carnem[11] tuam deuote sumam et preciosum sanguinem tuum bibam. Non quia iustus sum, sed peccator, quia non est opus sanis medicus sed male habentibus[12]. O vera charitas, in qua est eterna felicitas. O spes vnica anime mee: aufer a me iniquitates meas, vt pura mente merear intrare ad sancta sanctorum.

[1] ✠ *omit* 17 (fo. xcvi.); in '*A deuowte inuocatyon and prayer of all the blessed names of our lorde Jesu Cryste as we fynde them wrytem† in holy scripture.*'
[2] emanuel: 17.
[3] ✠ *inserted in these places* 17. (Homousion: 36; ✠Homo✠usion✠: 17.) There are 46 crosses marked in 1517–18, 4to, lf. xcvi.; but only 9 in 1536, 16mo.
[4–5] ✠ primus ✠ vermis: 17.
[6] ✠otheoticos ✠: 17.
[7] *add.* 17.
[8] *insert* 'in protectione† apostolorum et prophetarum, martyrum, confessorum et virginum': 17.
[9] omit '*N.*' here: 17.
[10] fatasmale† diabolo†: 36.
[11] carnem: 36 (for 'ut carnem').
[12] hadentibus†: 36.

Te expectat cor meum, imple desiderium quod in me misisti, vt ipse voluisti. Tuus sum ego, Christe; noli me derelinquere alieno: dextera tua semper me preueniat, et ab omni malo defendat. O Domine, veni, cui ego miserrimus peccaui; obliuiscere peccata mea, pro quibus effudisti sanguinem tuum; veni dulcissimus Deus, da michi cibum salutis eterne. Veni, hostia immaculata; libera me a morte eterna. Veni infirmorum medicus: veni ieiunantium cibus. Veni, Domine; visita domum istam nomine† tuo dedicatam: et ecce venio ad te, quem toto corde desidero[1]; ad quem tota mentis intentione aspiro: quem totis visceribus amplector: cuius corpus et sanguinem accipere cupio: vt semper in me maneas, et in euum non me dimittas, o dulcissime Pater.

℔ *Oratio post sanctam communionem dicenda*[2].

Anima Christi, sanctifica me.
Corpus Christi, salua me.
Sanguis Christi, inebria me.
Aqua lateris Christi, laua me.
Splendor vultus Christi, conforta[3] me.
Passio Christi, conforta me[4].
Bone Jesu, exaudi me.
In vulneribus tuis[5] absconde me[6].
Ab hoste maligno defende me.
In hora [7]mortis mee voca me, protege me, et[8] pone me iuxta te: vt cum sanctis angelis tuis in secula seculorum laudem te[9]. Amen.
[Pater noster. Aue.]

℔ *Oratio post communionem.*

Hec sunt conuiuia que tibi placent, que nobis orphanis in memoriam tue dilectionis reliquisti. O Patris sapientia, natus de virgine, qui non dedignatus es venerabile corpus tuum tangi et sumi a me indigno peccatore: quid tibi digne reddam pro omnibus que retribuis michi? Si enim totius mundi merita in vnum fuerint congesta, non valerent tue dignationi aliquatenus comparari. Gratias ago tibi, Jesu Christe: Fili Dei viui: rex regum et Dominus dominantium: gratiarum actiones pro posse fragilitatis mee tue tremende maiestati ac immense pietati, pijssime Jesu, refero, quod sacro corpore tuo et sanguine meam animam nimis aridam dulciter refecisti. Rogo te vt quicquid in me viciosum tue voluntati contrarium inuenitur, communione huius sacramenti funditus

[1] desiderio†: 36.
[2] 'Anima Christi' is called a prayer "at the leuation of our Lord" in the *Sarum Horae* of 1494, and "at the elevation of the sacrament" in one of the *Sarum Primers* of 1538. See also our Introduction from *Ebor.* 1517.
[3] illumina: 17, 32.
[4] 'Sudor vultus Christi virtuosissimi sana me. O bone,' *&c. add.* 17, 32.
[5] intra vulnera tua: 17, 32.
[6] 'et ne permittas me separari a te,' *add.* 17, 32.
[7-8] mortis voca et: 17, 32.
[9] cum angelis et sanctis tuis laudem te Dominum saluatorem meum in secula seculorum: 17.

euacuetur: et cor meum dignum sancti Spiritus habitaculum preparetu
Et, dulcissime Jesu, sit hoc sacramentum corporis et sanguinis tu
suauitas et dulcedo anime mee salus et sanctitas in omni turbatione
pax et gaudium in omni tribulatione: lumen et virtus in omni verbo e
opere: solamen et tutela finalis in morte. Amen[1].

¶ *De sancto Erasmo*[2].

Sancte Erasme[3] martyr Jesu Christi qui die dominico Deo oblatu
fuisti: et de eo magnam leticiam suscepisti. Suscipe hanc oratione
pro salute corporis mei et anime mee; et Deus per tuam oratione
dignetur michi tribuere victum et vestitum, in hora mortis mee vera
confessionem, contricionem, et salutare sacramentum cum vnctione ole
sancti:† in bonis operibus cum recta fide, cum illis que Deo et tib
placita sunt ad laudem et honorem, michi autem ad consolationem
Modo, sancte Erasme[3] tibi commendo corpus meum et animam meam
vt Deus per tuam orationem dignetur michi tribuere gratiam: e
commendo tibi omne consilium meum, omnes actus meos et omnia
michi subiecta, vt eruas me ab omnibus inimicis meis visibilibus e
inuisibilibus, qui michi cupiunt aduersare[4], vt non possint michi nocer
in aliquo, vel vllum damnum inferre anime mee, vel corpori meo
turpiter, vel dolose: occulte, seu manifeste. Quia tibi Deus promisit
vt quicunque nomen tuum inuocauerit, quicquid petierit, firmiter im
petrabit: suscipe me, sancte Erasme[3], in tuam sanctam fidem e
gratiam; [5]conserua me ab omni malo per hos octo dies[6], et presta
michi illos peragere cum recta fide et omni[7] prosperitate et gratia ac
finem vite mee, vt non proficiat[8] in me vlla inimicorum voluntas, tib
ad laudem et honorem, michi aut[em] ad consolationem et gratiam
Tibi, sancte Erasme[3], commendo corpus meum et animam meam: e

[1] The following devotions occur in the rare Brasenose fragment cir. 1556 (see Hoskins, *Primers*, p. 78, no. 229), and we are indebted to Dr Falconer Madan and to the late Mr Hoskins for a transcript:—After 'O salutaris hostia.'

¶ *In eleuatione sangui*[*ni*]*s.*

AVe sanguis preciose de corpore Christi, qui pro nobis effusus fuisti. Redemptio totius populi, presta nobis post vitam seculi caritate eterna perfrui. Amen.

O sanguis Christi
qui fusus amore fuisti
humani generis;
nobis, precor, auxilieris.
Dele peccata;
da nobis regna beata.

¶ *In ostensione eucharistie.* Aue salus, *&c.* ¶ *Orationes dicende mane.* In nomine. Gratias ago.

[2] *Sar.* 35 and *Ebor.* 17, 32 have the first only of these devotions to St Erasmus (fo. 76[b]); 17 (lf. lxxxiii.) '*A prayer to saynt Herasmus.*'

[3] Herasme: 17, 32. [4] aduersari: 17. [5] *insert* 'et,' 17, 32.

[6] "I promise thee, and all people that think upon thy great pain, and call upon thy holy name, and thee sue and worship every Sunday, what they ask of me in thy name for the weal of their souls, I shall grant it." *Life of St Erasmus* inserted in Caxton's 2nd edition of the *Golden Legend*, 1487.

[7] *omit* 'omni': 32. [8] perficiat: 32.

mnes in confessione et[1] oratione, vel consanguinitate coniunctos, et mnes actus meos, vt viuant[2] omni prosperitate, pace et gaudio, nunc t imperpetuum. Amen.

[3]*V.* Ora pro nobis gloriose martyr et pontifex Erasme.
R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui beatum Erasmum, martyrem tuum gloriosum atque pontificem verum, tormentis ereptum angelico pane saciasti; tribue, uesumus, vt eius meritis et precibus a cunctis hostibus corporis et nime liberemur. Per.

Domine Deus, Pater gloriose, celestis salus et veritas, qui es trinus et vnus in carnis[4] virtute et salute maiestatis †, gloriosus martyr uus et pontifex vniuersorum tormentorum genera inimicorum suorum uperauit, fac me eius meritis et intercessionibus insidias superare et a aupertate mea, quam sustineo propter innumerabilia[5] peccata mea, et morte perpetua merear liberari[6]. Per[7].

℔ *Commemoratio de sancto Sebastiano*[8].

Sancte Sebastiane,
semper vespere et mane,
horis cunctis et momentis,
dum adhuc sum sane mentis,
protege me et conserua,
et a me, martyr, enerua
infirmitatem noxiam,
vocatam epidimiam.
tu de peste huiusmodi
me defende et custodi
et omnes inimicos[9] meos,
qui nos confitemur reos
Deo, et sancte Marie,
et tibi, o martyr pie.
tu, Mediolanus ciuis,
hanc pestilentiam, si vis,
potes facere cessare,
et a Deo impetrare:

[1] *omit.* 'et': 32.
Mr Hoskins finds this devotion to St Erasmus, among the primers, first in the V. de Worde fragment of 1494, at Corpus Christi College, Oxford. Cf. H. Bradshaw's *ollected Papers*, pp. 351, 429. [2] veniant cnm †: 17. viuam cum: 32.
[3–6] 'Pater noster. Aue Maria gratia plena. Credo in Deum': 17.
[4] carnis: 36; *leg. forsan*, 'cuius' (H. A. W.). [5] innumeabilia †: 36.
[6] liberare †: 36.
[7] The York portion of the MS. Horae at Steeple Ashton Vicarage has instead of he foregoing (*A.* fo. 111[b]), '*A prayer to S. Erasme.* Sancte Erasme martyr Christi reciose,' *&c.*
[8] MS. *A.* fo. 112[b] has '*De sancto Sebastiano Ant.* O quam gloriosa refulsit. . Ora pro nobis b. martir Sebastiane. [*R.*] Ut mereamur pestem epydimie illesi ansire, et promissionem Christi obtinere. *Or.* Deus, qui b. Sebastianum gloriosum artyrum tuum in tua,' *&c.* Similarly, 17 (lf. lxxiiii. *verso*), reading '*R.* Vt digni ereamur,' *&c.* [9] inimicos: 36; *legendum videtur* 'amicos' (H. A. W.).

quia a multis es scitum,
quod de hoc habes meritum.
Zoe mutam tu sanasti,
et sanatam restaurasti
Nicostrato, huius viro[1],
hoc faciens modo miro:
in agone confortabas
martyres, et promittebas
eis sempiternam vitam
et martyribus debitam.
O martyr Sebastiane,
tu semper nobiscum mane,
atque per tua merita
nos, qui sumus in hac vita,
custodi, sana et rege,
et a peste nos protege,
presentans nos Trinitati
et virgini, sancte matri;
et sic vitam finiamus,
et mer[ce]dem habeamus,
et martyrum consortium,
et Deum videre pium.

[*Antiphona.*][2]

O quam mira[3] refulsit gratia
sanctus Sebastianus martyr inclitus[4],
qui militis portans insignia,
sed de fratrum palma solicitus,
confortauit corda pauentia[5]
verbo sibi collato celitus.

Versus. Ora pro nobis, sancte Sebastiane.

R. Ut mereamur[6] pestem epidimie illesi pertransire, et promi
sionem Christi obtinere.

Oratio.

Omnipotens sempiterne Deus, qui meritis beati Sebastiani glorios
martyris tui quendam generalem pestem hominibus mortifera
reuocasti: presta supplicibus tuis, vt quicunque hanc orationem legeri
ac portauerit, vel in domibus[8] habuerit, aut memoriam de eo agens

[1] Zoe and Nicostratus are still mentioned in the 5th Respond at Mattins and t
Antiphons iii–v at lauds on Jan. 20th although the legend referring to them w
no longer read in full in the Sarum breviary. The history may be found in Caxto
Golden Legend (Temple Classics) ii. 237–42.

[2] *Sar.* 35 (which does not contain the rude metre "S. Sebastiane, semp
vespere et mane," *&c.*) has the concluding sentence "O quam...celitus" but giv
it as an individual *antiphon*; and so we here distinguish it. So also, *Ebor.*

[3] quam gloriosa: *Ebor.* 17 (lf. lxxiiii.), *Sar.* 35–6.

[4] dei† martyr inclytus: 17 (*omitting* 'sanctus').

[5] conforta me† corde pauimentia†: 36 (*Ebor.*). confortauit corda pallentia
Ebor. 17, *Sar.* 35.

[6] *R.* Ut digni† mereamur: 17.

[7] beate sebastiane gloriose†: 36.

[8] dominibus†: 36.

io nomine, pro simili peste reuocanda ad te confugerit, ipsius meritis precibus ab ipsa peste epidimie, et ab omni tribulatione liberemur. er Christum Dominum nostrum.

¶ *Commemoratio de sancto Rocho*[1].

O BEATE confessor Roche, quam magna apud Deum sunt merita tua, quibus credimus nos a morbo epidimie posse liberari, et aeris emperiem concedi[2]. * *Sig.* Eborum R.

V. Ora pro nobis, beate Roche.
R. Ut digni efficiamur promissionibus Christi.

Sacro munere saciati[3], supplices te, Domine, deprecamur vt quod debite seruitutis celebramus officio, intercedente beato Rocho confessore tuo, saluationis tue sentiamus augmentum. Per Dominum ostrum.

¶ *Commemoratio de sancto Georgio.*

Georgie[4] martyr inclite,
te decet laus et gloria
predotatum milicia:
per quem puella regia,
existens in tristicia,
coram dracone pessimo
te rogamus[5] corde intimo
saluata[6] est et Domino[7]

[1] Woodcut (1¼ × ⅞ in.). St Rock, and the angel healing his thigh. The dog with read in its mouth. *Sar.* has a different devotion to St Rock on fo. 76 which has ne same collect as *A.* (Ebor.). MS. *A.* (Steeple Ashton) has (after Erasmus and ebastian) commemorations of SS. Christopher, Antony, and the Joys of the . Virgin. Then as follows (fo. 117):

"¶ *Who so euer sayth þis prayer folowyng in ye worshyp of Gode and sant Rocke hall not dye of ye pestilence by the grace of God.* Raphael archangelus ad beatum ochum.

Ant. Confessor Dei venerande, obtinuit in celis deprecacio tua, vt qui deinceps afflictione [sua] deuote ad te clamauerint, ab omni epydimie ac pestis periculo iis meritis protinus liberentur.

V. Ora pro nobis beate Roche.
[*R.*] Ut digni [efficiamur promissionibus Christi].

[Oremus.]

Oratio. Omnipotens sempiterne Deus, qui, precibus et meritis beatissimi Rochi onfessoris tui, quandam pestem hominibus generalem reuocasti; [fo. 118] presta pplicibus tuis, vt, qui pro simili peste reuocanda ['ad ipsum' *add.* Sar.] sub tua nfidunt ['confugiunt' *Sar.*] fiducia, ipsius gloriosi confessoris tui precamine, ab sa peste * epydimie et ab omni perturbatione liberentur. Per Christum Dominum ostrum. Amen." (And herewith the York portion of MS. *A.* ends:—fo. 118b, gether with the lower part of 118a, being left blank.)

[2] concede†: 36.
[3] sacrati†: 36. [4] Georgi: *Sar.* [5] regnas†: 36. [6] saluta†: 36.
[7] domina: 36; animo: *Sar.*, which arranges the lines thus:

'saluata est, et animo
te rogamus corde intimo:
vt cum cunctis fidelibus
celi iungamur ciuibus' *&c.* (fo. 71).

* gloriosi confessoris precibus a peste: 32.

se reddidit altissimo
cum multis fidelibus.
fac ergo sic, vt ciuibus
tu nos iungas celestibus,
nostris[1] ablutis sordibus
vt simul cum leticia
tecum simus[2] in gloria,
nostraque reddant labia
laudes Christo cum gratia.

Versus. Ora pro nobis, beate martyr Georgij.
R. Ut hostes visibiles et inuisibiles contra nos sint valde debiles.

Omnipotens sempiterne Deus, qui deprecantium voces benigne exaudi maiestatem tuam supplices exoramus, vt sicut in honore beati [a gloriosi[3] martyris tui Georgij draconem a puella superari[4] voluisti, i eiusdem intercessione hostes nostros visibiles et inuisibiles, ne noce nobis valeant, precedere† digneris[5]. Per Christum Dominum nostru Amen.

℔ *Commemoratio de sancto Christoforo*[6].

SANCTE Christofore,
martyr Jesu Christi,
qui pro eius nomine
penas pertulisti,
opem confer miseris
atque mundo tristi,
qui celestis[7] glorie
regna meruisti.

Christofori sancti speciem quicunque tuetur,
illo nempe die nullo languore tenetur.

[*Antiphona.*][8]

Martyr Christofore, pro Saluatoris honore,
fac nos mente fore dignos Deitatis amore.
Promisso[9] Christi quia que petis[10] obtinuisti:
da populo tristi bona[11] que moriendo petisti:
confer solamen: et mentis tolle grauamen:
Judicis examen fac mite sit omnibus. amen.

Versus[12]. Gloria et honore coronasti eum, Domine.
R. Et constituisti eum super opera manuum tuarum.

[1] nostras†: 36.
[2] sumus†: 36.
[3] beati† gloriosi: 36; beati ac gloriosissimi: *Sar.*
[4] superare: 36.
[5] valeant, a nobis superari concedas: *Sar.*
[6] Woodcut ($1\frac{1}{3} \times 1\frac{7}{8}$ in.) of St Christopher.
[7] celis: 36.
[8] *Sar.* begins at this point (fo. 70–71) as *Antiphona.* So also MS. *A.* (Ebo fo. 113^b.
[9] promissio†: 36.
[10] petisti†: 36; quod petis: 17, lf. lxxiiii.,
[11] bono†: 36.
[12] *V.* Ora pro nobis. [*R.*] Ut digni: *A.*, *Ebor.* 17.

Oremus.

Concede, quesumus, omnipotens et misericors Deus, vt qui beati Christofori martyris tui memoriam agimus eius pijs meritis et intercessionibus a [1]morte perpetua et subitanea, a peste[2], fame, timore[3], caupertate et ab omnibus insidijs inimicorum nostrorum[4] liberemur in terris[5]. Per te Jesu Christe, Saluator mundi[6], quem Christoforus[7] meruit in humeris[8] suis portare. Qui vivis [et regnas Deus Per omnia secula seculorum. Amen.]

℣ *Oratio de sancto Anthonio.*

[*Antiphona.*][9]

ANTHONI pastor inclite,
qui cruciatos reficis,
morbos sanas et destruis,
ignis calorem extinguis:
pie pater, ad Dominum
ora pro nobis miseris.

V. Ora pro nobis, beate pater Anthoni.
R. Ut digni efficiamur promissionibus Christi.

Oratio.

Deus, qui concedis obtentu beati Anthoni confessoris tui morbidum ignem extingui, et membris egris refrigeria prestari[10]: fac nos, quesumus, ipsius meritis et precibus a gehenne incendijs liberatos integros mente et corpore tibi feliciter in gloria presentari. Per Christum Dominum nostrum. Amen.

℣ *Commemoratio de sancto Henrico*[11].

Rex Henricus pauperum et ecclesie defensor ad misericordiam semper pronus, in charitate feruidus, pietate deditus, clarum decorauit eum Deus magnis virtutibus, et miraculis mirabiliter in populo suo Anglorum[12] beatificauit.

V. Ora pro nobis, deuote princeps Henrice.
R. Ut digni efficiamur promissionibus Christi.

[1–2] a more† perpetua subitane† a peste: 36.
[3] timore et tempestate, clade et: *Sar.*
[4] nostrorum insidijs: *Sar.*
[5] *omit* 'in terris': *Sar.*
[6] rex glorie: *add.* Sar.
[7] ipse: *Sar.*
[8] brachijs: *Sar.*
[9] *Ant.* O Antoni: *Sar.*, MS. *A.* (York) fo. 114[b]; *Ebor.* 36 has woodcut ($1\frac{1}{16} \times \frac{13}{16}$ in.) St Antony and his pig.
[10] refrigeriam prestare†: 36.
[11] A different suffrage in honour of K. Henry VI. occurs in the York Horae of 17 (fo. lxxxii.) and in the 'Fifteen Oes and other Prayers' of 1490–91, *&c.*, '*Ant.* Henricus, sis amicus, *&c. V.* Ora p. n., deuote rex Henrice: *R.* Ut per te cuncti perati sint inimici. *Or.* Præsta *&c.* ut qui devotissimi regis.' See W. Maskell, *Mon. Rit.* iii. 369. There is also a prayer (Domine J. C., qui me creasti), 'the qwhice ing Henry the vi. made,' in *Sar.* 1494.
[12] angelorum: 36.

Oratio.

Deus, sub cuius ineffabili prouidentia vniuersi reges regnant et imp
rant, qui deuotissimum regem Henricum Angelorum[1] regem, in cha
tate feruidum, miseris, afflictis et male habentibus semper compassu
omni bonitate innocenciaque conspicuum[2]: vt pie creditur, inter angel
collocare dignatus es: concede propicius, vt, ipso cum omnibus sanct
interuenientibus, hostium nostrorum superbia tollerat morbos †, et[3] om
quod malum est a nobis procul pellatur, palma donetur et gratia sanc
Spiritus nobis misericordiam tuam poscentibus semper adesse dignetu
Qui viuis et regnas Deus. Per omnia secula seculorum. Amen.

¶ *Quedam deuotissima contemplatio beate Marie virginis, iuxta cruce
Filij sui lachrimantis, et ad compassionem Saluatoris compendia
singulos inuitantis.*

[4]STABAT Mater dolorosa,
iuxta crucem lachrymosa:
dum pendebat Filius.
*C*uius animam gementem,
contristantem et dolentem,
pertransiuit gladius.

O quam tristis et afflicta
fuit illa benedicta
Mater vnigeniti.
*Q*ue merebat et dolebat
et tremebat cum videbat
Nati penas incliti.

*Q*uis est homo qui non fleret,
Christi matrem si videret
in tanto supplicio?
*Q*uis posset non contristari,
piam matrem contemplari:
dolentem cum Filio?

*P*ro peccatis sue gentis
vidit Jesum in tormentis:
et flagellis subditum.
*V*idit suum dulcem Natum,
morientem, desolatum,
dum emisit spiritum.

*E*ya mater, fons amoris,
me sentire vim doloris:
fac, vt tecum lugeam.
*F*ac vt ardeat cor meum,
in amando Christum Deum:
vt sibi complaceam.

[1] angelorum†: 36. [2] in mencia† que conspicium†: 36.
[3] *legendum videtur* tollatur, morbus et: *ex conjectura* viri reu. R. B. Luard-Selby A. M.
[4] Woodcut ($1\frac{1}{4} \times \frac{15}{16}$ in.) of the Crucifix, Mary and John. It appears to be th same as that at p. 82 above. There is a larger cut of the scene of the Crucifixio at p. 141.

*S*ancta mater, istud agas,
Crucifixi fige plagas
cordi meo valide.
*T*ui Nati vulnerati
iam dignantis pro me pati :
penas mecum[1] diuide.

*F*ac me vere tecum flere,
Crucifixo condolere,
donec ego vixero.
*J*uxta crucem tecum stare,
te libenter sociare
in planctu[2] desidero.

*V*irgo virginum preclara,
michi iam non sis amara :
fac me tecum plangere.
*F*ac vt portem Christi mortem,
passionis eius sortem :
et plagas recolere.

*F*ac me plagis vulnerari,
cruce hac inebriari :
ob amorem Filij.
*I*nflammatus et accensus,
per te, virgo, sim defensus :
in die iudicij.

*F*ac me cruce custodiri,
morte Christi premuniri,
confoueri gratia.
*Q*uando corpus morietur
fac vt anime donetur
paradisi gloria. Amen.

Versus. [3]In omni tribulatione et angustia nostra.
R. Succurre nobis, sanctissima virgo Maria.

Oratio.

A diuuet nos, quesumus, Domine Deus, et beate Marie semper virginis intercessio reuerenda[4], vt a cunctis periculis absolutos in tua faciat ace gaudere. Per Christum Dominum nostrum. Amen.

[1] pro me : 16 (fo. 191[b]).
[2] plantu : 36.
[3] *Sar.* has (on fo. 49–50) with *Ebor.* 1517 (fo. 45) a different *V.* and *R.* and rison. (*V.* Tuam ipsius animam doloris gladius pertransiuit. *R.* Ut reuelentur x multis cordibus cogitationes. Oremus. Interueniat pro nobis, *&c.*) So *Ebor.* 516 (*only reading* 'pertransibit'), fo. 191[b].
[4] reueranda† : 36.

¶ *This prayer shewed our lady to*[1] *a deuoute persone*[2]*, sayenge that th golden prayer is the moost swetest and acceptablest to me. And her apperyng she had this salutacyon and prayer writen with lette of golde on her brest*[3].

issing
f sup-
ed here
m Ebor.
17–18,
xxviii[b].

[4]AVE rosa sine spinis,
tu quam Pater in diuinis
maiestate sublimauit
et ab omni ve[5] purgauit.

Maria, stella dicta maris,
tuo Nato illustraris:
luce clara deitatis:
qua prefulges cunctis datis[6].

Gratia plena te perfecit,
Spiritussanctus, dum te fecit
vas diuine bonitatis,
et totius pietatis.

Dominus tecum miro pacto,
verbo vite carne facto,
opere trini Conditoris,
o quam dulce vas amoris.

Benedicta tu in mulieribus[7],
hoc testatur omnis tribus:
celi fantur te beatam,
super omnes exaltatam.

Et benedictus fructus ventris tui,
quo nos dona semper frui,
per pregustum hic internum,
et post mortem in eternum.

Ebor.
7, lf.
ix.

Hunc, virgo[8], salutis sensum,
tue lau*dis gratum pensum,
Corde† tuo[9] sinu pia
clemens sume[10], o Maria. Amen.

Pater noster.
Aue Maria, gratia.
[Credo in Deum.]

[1] *too*: Ebor. 17. [2] *parson*: Ebor. 17; *person*: Sar. 23.
[3] *on her brist*: Sar.
[4] One leaf (R. 4) is unfortunately cut out in the unique copy of 1536 (*Ebor.*) now at Lincoln. We have attempted here (pp. 136–7) to supply the deficiency from the corresponding context of *Ebor.* 1517–18, ff. xxviii–ix. 'Ave rosa sine spinis' supplied a motto for coins of Henry VIII. 'Ave Maria, Ancilla S. Trinitatis' is found in the earlier York editions of 1516 and 1517. Cf. Hoskins, *Primers*, pp. 131, 389.
[5] ve: cf. 'Sumens illud *Ave*, Tanquam procul a *Vae*.' (Mone, *Hymn. Med. Aevi*, ii. 216.) [6] natis: *Mone*, ii. p. 111. [7] muneribus†: 17 (lf. xxxviii. *verso*)
[8] Hunc† salutis censum: 17; Hunc, virgo, salutis sensum: *Sar.*; Amen. Hunc s. c. (*Mone.*) [9] *Leg.* Conde tuo. [10] dulcis: *Mone.*

Hoo that sayth deuowtely thys shorte prayer dayly, shalle nott depart owte of thys worlde wytheowt penaunce and mynystrayyon of the holy sacremente: the whyche was showed by an angelle onto saynt Bernarde[1].

AVE Maria, ancilla sancte Trinitatis.
Aue Maria, filia sempiterni Patris[2].
Aue Maria, sponsa Spiritus sancti.
Aue Maria, mater Domini nostri Jesu Christi.
Aue Maria, soror angelorum.
Aue Maria, promissio prophetarum.
Aue Maria, regina patriarcharum.
Aue Maria, magistra euangelistarum.
Aue Maria, doctrix apostolorum.
Aue Maria, confortatrix martyrum.
Aue Maria, fons et pulchritudo[3] confessorum.
Aue Maria, decus et corona virginum.
Aue Maria, salus et consolatrix[4] viuorum et mortuorum.
Mecum sis in omnibus tentationibus[5], tribulationibus, necessitatibus, ngustijs et infirmitatibus meis. Et impetra michi veniam omnium elictorum meorum: et maxime in hora exitus mei non desis michi: o ijssima virgo Maria. Amen.[6]
Pater noster. Aue Maria, gratia plena.

[1] Mr Hoskins cites '*Aue Maria, ancilla S. Trinitatis humilissima*†' under the tle "Oratio de beata virgine Maria" as occurring first (among printed *Horae*) in ıe York Horae of 1516. *Primers*, pp. 131, 389.
[2] *Sar.* 1523 (lf. cxxvii.), *Sar.* 1535–6 *omit* the second line 'Aue Maria, filia mpiterni Patris.'
[3] plenitudo: *Sar.* 35–6.
[4] consolatrix: 16, 17; confortatrix: *Sar.* 23, 35.
[5] temptationibus: 16, *Sar.* 23.
[6] The 'Ave Maria, ancilla Trinitatis' comes also in a longer and rather different orm, each line ending with an epithet (as in Sarum, 1536) in the York editions of 516, 1517, as follows:

¶ *Thys prayer was shewyd to saynt Bernarde by the messanger of God, saynge hat as holde* [leg. *golde*] *is moste precyous of al other metell, so exsedeth thys prayer ll other prayers; and hoo that deuoutly sayth hyt scall haue a synglare rewarde f our blessyd lady and her swete son Jesus.*

¶ *Oratio de beata virgine Maria.*

Aue Maria, ancilla Trinitatis humilima.
Aue Maria, preelecta Dei Patris filia sublimissima.
Aue Maria sponsa Spiritussancti amabilissima.
Aue Ma*ria, mater Domini nostri Jesu Christi dignissima. * fo. xliiii. Ebor.1517.
Aue Maria, soror angelorum pulcherrima.
Aue Maria, promissio‡ prophetarum desideratissima.
Aue Maria, regina patriarcharum gloriosissima.
Aue Maria, magistra euangelistarum veracissima.
Aue Maria, doctrix apostolorum sapientissima.
Aue Maria, confortatrix martyrum validissima.
Aue Maria, fons et plenitudo confessorum suauissima.
Aue Maria, honor et festiuitas virginum iocundissima.
Aue Maria, consolatrix viuorum et mortuorum promptissima: mecum sis in mnibus tribulationibus et angustijs meis materna pietate: et in hora mortis mee ıscipe animam meam, et offer illam dulcissimo Filio tuo Jesu: cum omnibus qui nostris commendauerunt orationibus. Amen. Pater noster. Aue...tecum.
Credo in Deum.
Credo in Spiritum sanctum, sanctam ecclesiam &c. ‡ prophetissa: *Sar.* 1535–6.

¶ *Our holy father Bonifacius pope of Rome hath graunted vnto all thes that say deuoutly thys prayer .C. days*[1] *of pardon*[2].)

AVE Maria, alta stirps lilij castitatis.
Aue profunda viola vallis humilitatis.
Aue lata rosa campi diuine charitatis.
Aue abyssalis fons omnis gratie et misericordie, celi ros fructifi omnis diuine suauitatis et deuotionis. Amen.
Pater noster. Aue Maria.

¶ *Another deuoute prayer to our blessyd lady.*

Oratio[3].

O Domina glorie,
o regina leticie,
o fons pietatis,
o vena misericordie,
o sanctitatis libertas,
o iocunditatis amenitas,
o splendor celi,
o dulcedo paradisi,
o domina angelorum,
o sanctorum leticia,
o virginum gemma,
o felix et beata,
tibi, domina mea virgo Maria, hodie commendo totum corpus animam meam: et totam vitam meam: quinque sensus corporis mei omnia facta mea: mortem meam cum sis benedicta ineternum et vltra cum Filio tuo Domino nostro Jesu Christo. Qui cum Patre et Spiritu sancto viuit et regnat in secula seculorum. Amen.
Pater noster.
Aue Maria.

¶ *A deuout prayer of the .vij. sorowes of oure blessyd ladye.*

AVE dulcis mater Christi:
que dolebas corde tristi,
te docente Symeone,
de dire mortis mucrone.
Sis memor huius doloris:
nunc et omnibus [in][4] horis,
fac me pie memorari
penam mortis tui chari.
Aue Maria [gratia plena, Dominus tecum].

[1] *fifty days of pardon*: Sar. 1510. *hondred*† *days*: Sar. 35.
[2] Here the lacuna in the Lincoln copy of 1536 ends, and the text proceeds, after the rubric, which (doubtless) stood at the head of sig. R. 5, where a narrow strip has been cut away.
[3] 'O domina glorie' is found in the 4° Sarum *Horae* of 1511. Also in *Hor.* Ebor. 1517, 1536.
[4] et omnibus: 36; et in omnibus: *Sar.* 23, and *Ebor.* 17.

Aue dulcis mater Christi :
que in Egyptum fugisti,
flens ibi notis carebas :
et labore tabescebas :
Nunc, queso, sis exilij
tui memor ac Filij :
da te[1] michi et Filium
tuum post hoc exilium.
Aue Maria.

Aue dulcis mater Christi,
que dolebas corde tristi,
Natum requirens[2] inclytum,
tribus diebus perditum.
Pro hac tua mesticia,
fac me in eius gratia
inuentum per te pleniter,
perseuerare iugiter.
Aue Maria.

Aue dulcis mater Christi :
que dolens et flens vidisti
captum, vinctum, dire cesum,
plenum probris dulcem Jesum.
Huius memor tristicie,
mater misericordie,
a demonij[3] insidijs
serua me, et ab opprobrijs[4].
Aue [Maria].

Aue dulcis mater Christi,
que dolens et flens vidisti
cruci nexum[5] speciosum
Jesum, factum ceu[6] leprosum,
Per dolorem hunc tam fortem,
et per Nati tui mortem,
in hora mortis vltima
assis michi, carissima.
Aue Maria.

Aue dulcis mater Christi,
que de cruce suscepisti
vlnis Jesum iam mortuum,
piorum plena fletuum[7]
me vlnis tue clementie
foueto, mater gratie,
cum omnibus fidelibus
solamina[8] poscentibus.
Aue Maria, gratia.

1 dare te : 36 ; date : *Sar.* 23.
2 requerens† : 36.
3 demonis : *Sar. Ebor.* 17.
4 opprobijs† : 36.
5 nexu : 17. *Sar.* 23 (lf. xliii.).
6 seu : *Sar.*
7 pleno† fletuum : 36 ; plena fetuum† : *Sar.* 35.
8 solennia : *Sar.*

Aue, que post mortem Christi,
dolendo sepe[1] vidisti
cuncta loca martyrij,
eius plena suspyrij.
Ob penas quas susceperas
ista loca cum videras,
Da sic[2] post transitoria
michi locum in gloria.

In honore nunc tantorum
ceterorumque dolorum
quos pro Nato, corde tristi,
virgo vnquam pertulisti
meam tibi miseriam
committens serua animam:
semperque sis doloribus
dulcis adiutrix omnibus.
O clemens, O pia,
O dulcis virgo Maria. [Amen.]

Pater noster, qui es in celis. [Sanctificetur nomen tuum...*&c.* Et n
nos. Sed libera.]

Aue Maria, gratia plena, Dominus tecum[3]. [Benedicta tu.] *et cetera*

℔ *Sequitur oratio deuotissima de septem verbis que*[4] *Dominus Jesus in cruce pendens dixit. Et quicunque eam deuote quotidie dixerit genibus flexis non morietur sine confessione, nullus hostis visibilis neque inuisibilis ei nocere poterit illa die: et gloriosissimam virginem Mariam videbit ante diem exitus sui in auxilium sibi*[5].

[1] sede: 17. [2] *omit.* 'sic': *Sar.* 35; *habet,* Sar. 23.
[3] *Sar.* 35 *add.* 'Credo in vnum.' [4] qui†: 36.
[5] This rubric, with the prayer following, occurs also in the Sarum *Horae* of 1503; printed by W. de Worde. In the 4^to^ of 1535–6 it is ascribed to "*the worshypfully† saint Beda*" (fo. 61). So also in *Ebor.* 17 (lf. lxi.).

Woodcut ($2\frac{3}{16} \times 1\frac{5}{16}$ in.), rudely drawn, of the scene of the Crucifixion.

Before the prayer of the Seven Words the 16^o^ of 1532 has (besides the suffrage of St William) near the close of the book:

AVe domina sancta Maria, mater Dei, regina celi, porta paradisi, domina mundi, lux sempiterna, imperatrix inferni, singularis et pura, tu es virgo, tu concepisti Jesum Christum sine peccato, tu peperisti creatorem, redemptorem, ac saluatorem mundi, in quo non dubito: ora pro me Jesum dilectum Filium tuum, et libera me ab omnibus malis, et ora pro peccatis meis. Amen.

(Mr Hoskins notices this as occurring also in W. de Worde's Sarum 12^o^, long 12^o^, July 24, 1514.) Is it found also with a different opening? The Sarum form has an indulgence of 11,000 years, and promises further that the Blessed Virgin will appear for a number of days before the reciter's death, equal to the number of years during which he has made a practice of repeating this devotion. Hoskins' *Primer*, p. 130.

DOMINE Jesu Christe qui septem verba in vltimo [die][1,2] vite tue in cruce pendens dixisti, [3]et voluisti[4] vt semper illa verba sacratissima in memoriam haberemus; Rogo te per virtutem illorum [septem] verborum vt michi parcas, quicquid ego[5] peccaui aut commisi de[6] septem peccatis mortalibus, [aut ex illis procedentibus] scilicet de[5] superbia, inuidia, ira, accidia, luxuria, auaritia, gula[7].

Domine, sicut tu dixisti, Pater, ignosce crucifigentibus [me]: fac me[8] amore tuo vt parcam omnino[5] cunctis michi mala facientibus.

Domine, sicut tu dixisti latroni: Hodie mecum eris in paradiso. Fac me ita viuere, vt in hora mortis mee[5] dicas michi[5], Hodie mecum eris in paradiso[9].

Domine, sicut tu dixisti matri tue, Mulier, ecce filius tuus. Deinde dixisti[10] discipulo [tuo]: Ecce mater tua: fac vt matri tue me societ amor tuus et charitas tua.

Domine, sicut tu dixisti: Hely, Hely, lamazabatani[11], quod significat, Deus meus, Deus meus, vt quid dereliquisti me: fac me dicere in omni tempore tribulacionis et angustie mee: Pater [mi][2], miserere mei peccatoris: [et][2] adiuua me Rex meus et Deus meus, qui me proprio sanguine redemisti[12].

Domine, sicut tu dixisti, Sitio: scilicet salutem animarum sanctarum que in limbo fuerunt[13], aduentum tuum expectantes[14]: fac vt ego[15] semper sitiam te[16], diligam te fontem[17] aque viuentis, fontem[17] eterni luminis, toto desiderio cordis[18] ad amandum te.

Domine, et[19] sicut tu dixisti: Pater, in manus tuas commendo spiritum meum: fac [20]me in obitu meo perfecte viuere, vt possim tibi dicere, In manus tuas[21], Domine[22], commendo spiritum meum: recipe me venientem ad te: quia nunc contulisti tempus meum[23].

Domine, et sicut tu dixisti: Consummatum est: quod significat dolores et labores[24], quos pro nobis miseris peccatoribus sustinuisti[25], iam finiri: fac vt audire merear illam dulcissimam vocem tuam[26]: Veni, amica mea, et dilecta [mea], quia iam disposui peticiones[27] tuas consummare[27]; veni, mecum vt sedeas cum angelis meis, et sanctis in[28] regno

[1] verba vltimo die: 17. [2] *add.* 17, *Sar.*
[3–4] *omitt.* 17, *Ebor.* 35–6; *mox* 'sacratissima verba...habeamus' 17, *Sar.*
[5] *om.* 17. [6] in: 17, *Sar.*, 32.
[7] 17, *Sar.* arrange the order of the deadly sins differently. Also, instead of "Domine," they begin each section "Sicut enim" or "Et sicut."
[8] crucifigentibus me: fac vt: 17, *Sar.* [9] in celis: *Sar.*; in celo: 17.
[10] dixit†: 36.
[11] zabathani hoc est: 17; zabathani quod significat: 32.
[12] quia tuo proprio sanguine redemisti me: 17, *Sar.* [13] erant: 17.
[14] expectantium: 32. [15] *omit.* 'ego': 32. [16] et: 17.
[17] funtem†: 36. [18] desidero† cordis: 36; cordis desiderio: 17, *Sar.*
[19] vt: 32.
[20–21] Fac me vt in obitu meo perfecte et libere possim ego tibi dicere, Pater, in manus tuas: 17. [22] *add.* 'Domini': *Sar.* 35; *pater* in manus tuas: 17.
[23] nunc constituisti michi terminum temporalis vite mee: 17; nunc constituisti tempus meum: 32.
[24] labores et dolores: 17. [25] suscipere veneras: 17.
[26] *add.* 'scilicet': 17. [27] disposui penurias tuas consummari: 17.
[28] vt mecum sedeas cum sanctis angelis meis: et in: 17.

meo epulari, iocundari, commemorari[1] per infinita seculorum secul
Amen.

[Pater noster. Aue Maria.][2]

℄ *Incipit rosarium beate Marie.*

SUSCIPE rosarium,
virgo, deauratum
Jesu per compendium
vita decoratum.

Aue [Maria, gratia plena, Dominus tecum: benedicta tu in mulieribu
et benedictus fructus ventris tui Jesus. Amen].

*Q*uem virgo carens vicio
de Flamine concepisti:
dum Gabrieli nuncio
humillime consensisti. Aue.

*Q*uo impregnatam[3] citius
cognatam visitasti:
Johannemque celerius
in ventre sanctificasti. Aue Maria.

*Q*uem ciuitate[4] Bethleem
letanter[5] genuisti,
neque dolorem aliquem
gignendo pertulisti. Aue Maria.

*Q*uem regis Dauid genere
mox natum adorasti:
ac vagientem vbere
virgineo lactasti. Aue Maria.

*Q*uem sui[6] panni fascijs
contritum[7] reclinasti:
et suis obsequijs
te totam mancipasti. Aue Maria.

*Q*uem magno[8] cum tripudio
angeli laudauerunt:
pacemque cum gaudio
in terris cecinerunt. Aue Maria.

*Q*uem Pastorem omnium
pastores cognouerunt:
dum in presepe Dominum
iacentem inuenerunt. Aue Maria.

[1] commorari: 17.
[2] *add.* Sar.—The 16° of cir. 1532 adds here another *Oratio ad beatam Mariam* *O* Gloriosissima, O optima, o sacratissima, *&c.* which concludes that book.
[3] impregnata: 16, 36, *Sar.* 23.
[4] in ciuitate: 36, *Sar.* 23.
[5] letantur†: 36; letando: *Sar.* and 16.
[6] in†: *Sar.*, 16. panni in: *Sar.* 23.
[7] constrictum: *Sar.*, 16.
[8] agno: 36.

*Q*ui iuxta ritum hominis
passus circuncisionem:
dulcis Jesu nominis
accepit[1] impositionem. Aue Maria.

*Q*ui a tribus regibus
feruenter adoratur:
magnisque muneribus
decenter veneratur. [Pater noster.] Aue.

QUEM[2] die quadragesima
in templo presentasti:
ac Moysi legitima,
spontanea subisti[3]. Aue Maria.

*Q*uem Herodem fugiens
Egypto adduxisti:
tandem inde rediens
ad Nazareth venisti. Aue Maria.

*Q*uem ad festum[4] transiens
dolenter perdidisti:
sed mox templum audiens[5]
gaudenter reperisti. Aue Maria.

*Q*uem manuum per opera
sollicite nutri[ui]sti:
et in etate tenera
in omnibus prouidisti. Aue.

*Q*uem Jordanis flumine
Johannes baptizauit:
et agnoscens nomine
digito monstrauit. Aue.

*Q*uem Sathanas astutijs[6]
tripharie tentauit:
sed Saluator versutijs[7]
prudenter obuiauit. Aue Maria.

*Q*ui tuo pro oraculo
aquam in vinum mutauit[8]:
in quo suos miraculo
discipulos confortauit[9]. Aue Maria.

*Q*ui obsessos plurimis[10]
demonibus saluauit:
ac infirmos varijs
languoribus curauit. Aue Maria.

[1] cepit: *Sar.*, 16.
[2] Every tenth stanza or 'Ave' is distinguished in *Sar.* 1535–6 by special rubrication, and by a "Pater noster" prefixed to its "Ave," and it seems convenient to mark them here.
[3] subijsti: *Sar.*, 16. [4] festa: *Sar.*, 16.
[5] adiens: *Sar.*, 16. *Mox*, 'nutriuisti': *Sar.* 23 (lf. clxv.).
[6] astutus: *Sar.*, 16; astatiis†: *Sar.* 23. [7] versutus: *Sar.*, 16.
[8] mutat: 16, *Sar.* 23. [9] confirmat: 16, *Sar.* 23. [10] plurimos†: 16.

*Q*ui Lazarum, cum filio
vidue, suscitauit:
puellam cum prodigio[1]
ad vitam reuocauit. Aue Maria.

*Q*ui cum peccatoribus
frequenter manducauit:
hisque penitentibus
peccata relaxauit. Pater noster. Aue Maria.

Cuius pedes lachrymis
peccatrix rigauit[2]:
dolensque ex intimis
veniam impetrauit. Aue Maria.

*I*n monte Thabor[3] deforis
qui transfiguratur:
et gloriosi corporis
maiestas declaratur. Aue Maria.

*C*um palmis celebriter
in vrbem quem[4] duxerunt
vespere: sed turpiter
vacuum dimiserunt. Aue Maria.

*I*n cena qui nouissima
pedes suorum lauit:
escaque nobilissima
cum sanguine cibauit. Aue.

*I*n orto mente anxia
prolixe qui orauit:
et aquam, pre tristicia,
cum sanguine sudauit. Aue.

*Q*uem viri malefici
crudeliter vinxerunt[5]:
Anneque pontifici
ligatum adduxerunt. Aue.

*V*ultum cuius turpibus[6]
sputis maculabant:
et pugnorum ictibus
dure verberabant. Aue Maria.

*Q*uem Pylati sedibus
damnandum presentabant:
atque falsis testibus
dolose accusabant. Aue Maria.

A Judeis exhibitum
Herodes quem immisit[7]:
sed per despectum habitum
vt fatuum remisit. Aue Maria.

[1] prodigo: *Sar.* [2] irrigauit: 16, *Sar.* 23. [3] trabor: 36. [4] quam: *Sar.*
[5] vnxerunt†: 36. [6] turpidibus†: 36. [7] inuisit: 16, *Sar.* 23.

*Q*uem indutum purpura[1]
columne alligatum:
corona pungit spinea,
flagellis verberatum. [Pater noster.] Aue Maria.

QUEM confossum vulneribus
mille[2] sub*sannauerunt:
ac Crucifige vocibus
Judei clamauerunt[3]. Aue Maria.

* Sig. (1536) Eborum.S.

*U*t[4] reum quem sceleris
Pylatus condemnauit:
crucis lignum humeris
proprijs baiulauit. Aue Maria.

*C*aluarie quem vestibus
loco exuerunt:
et manus cum pedibus
cruci affixerunt. Aue Maria.

*P*ro suis tortoribus
attente hic precatur[5]:
dum crucis doloribus
extensus tenebatur. Aue Maria.

*Q*ui latroni omnia
crimina dimisit:
ac paradisi gaudia
illico promisit. Aue Maria.

*Q*ui Johanni discipulo
te matrem commendauit:
quem tibi in patibulo
in filium donauit. Aue Maria.

*Q*ui se relictum omnibus
dum Patri querebatur:
inimicorum vocibus
turpiter blasphematur. Aue Maria.

*Q*ui dum exhaustis viribus
Sitio cantauit[6]:
fel et acetum faucibus
miles propinauit. Aue Maria.

*Q*ui prophetarum edita[7]
consummans passione:
primi parentis debita
persoluit ratione. Aue Maria.

[1] purpurea: 36.
[2] milites: *Sar.*, 16.
[3] conclamauerunt: 36.
[4] *Et*: *Sar.*
[5] predicabatur: 36.
[6] clamauit: *Sar.*, 16.
[7] editha†: 36.

*I*n manus Patris tradidit
spiritum preciosum:
alta voce dum edidit
canticum dulcorosum[1]. Pater noster. Aue.

*C*RVCIS mortem subiens
in pace obdormiuit:
electos eripiens
infernum introiuit. Aue.

*S*atelles latus Domini
lancea perforauit:
hinc aqua iuncta sanguini
abunde emanauit[2]. Aue Maria.

*C*uius corpus sanctissimum
de cruce receperunt:
et sepulchrum mundissimum
eidem aptauerunt. Aue Maria[3].

*Q*ui virtute propria
a mortuis[4] resurrexit:
[5]atque a tristicia
discipulos[6] erexit. Aue.

*S*uper celorum sydera[7]
ascendit virtuose:
atque in Patris dextera
residet gloriose. Aue Maria.

*Q*ui Penthecostes in[8] die
Spiritum sanctum misit:
apostolis pre pignore[9]
sicut ante[10] promisit. Aue.

*Q*ui te super ethera
potenter exaltauit:
et in sua dextera
decenter collocauit. Aue Maria.

*P*ropter mundi scelera
qui iudex est venturus:
singulorum opera
strennue[11] discussurus. Aue Maria.

*D*ira quî supplicia
est reprobis daturus:
sed electis gaudia
eterna collaturus[12]. Aue Maria.

[1] dolorosum: *Sar.*; dulcosum†: 16; dulcorosum: 36, *Sar.* 23.
[2] manauit: *Sar.*, 16. [3] maraia†: 36. [4] a morte: 16, *Sar.* 23.
[5–6] teque a tristicia discipulosque: *Sar.*, 16. [7] syderia: 36.
[8] *omitt.* 'in': *Sar.*, 16. [9] fenore: *Sar.*; pro fenore: 16.
[10] ante vt: *Sar.*, 16. [11] strenue: *Sar.*, 16.
[12] collocaturus: 36.

*O*rantibus rosarium
aureum tue matris:
Jesu, fac propicium
vultum tui Patris. Amen.

Pater noster.
Aue Maria.
Credo in Deum[1].

V. In omni tribulatione et angustia:
R. Succurrat nobis virgo Maria.

Oremus.

[I]nterueniat pro nobis, quesumus, Domine Jesu Christe, apud tuam clementiam gloriosissima Dei genitrix virgo semper Maria mater tua: [i]ius sacratissimam animam in hora passionis et mortis tue doloris [g]ladius pertransiuit: [2]et in resurrectione tua ingens gaudium letificauit. [P]er te Jesu Christe, Saluator mundi[3]. Qui [4]cum Patre et Spiritu [S]ancto[5] viuis et regnas Deus. Per omnia secula seculorum. Amen[6].

[Of Penaunce, Synne, and Confessyon.]

¶ *Here folowe certayne questyons what synne is, with the ordre of confession.*

[F]Yrst. what is penaunce?
penaunce is the emendacyon of the lyfe with inwarde contrycyon [o]f herte for the synne commytted, with[7] a full purpose neuer to synne [a]gayne.
What is the effecte of penaunce?
Penaunce maketh aungelles gladde,
iustyfyeth wycket persones,
calleth agayne the goodnesse lost, and draweth mankynde vnto euerstynge lyfe.
How many necessary thynges belonge to penaunce?
Fyue.
Whiche ben they?
Hope of forgyuenes,
contricyon of herte,
confessyon of the faute,
fulfyllynge of suche thynges as the preest shall commaunde and [e]nioyne,
and vtterly to forsake synne.
How is synne auoyded?
By auoydynge occasyon therof as is pleasure, the beholdynge of the [w]anton playes, euyll company, and suche other.
Who shall neuer be fergyuen?

[1] *omitt.* 'Credo': *Sar.*, 16. [2–3] *omitt.* Sar., 16. [4–5] *omitt.* Sar., 16.
[6] *add.* Pater noster. Aue Maria. Credo. *Sar.* [7] wit†: 36.

He that forgyueth not to other: and he that (to his power) wyll n
restore agayne thynges wrongfully taken.

How prouest thou that?

For it is said in the Pater noster, Dimitte nobis debita nostra: sic
et nos dimittimus debitoribus nostris. Good Lorde forgyue vs as w
forgyue: & saynt Augustyn said, Non dimittitur peccatum nisi res
tuatur ablatum[1]. The synne is neuer forgyuen, tyll the thynge wron
fully taken be[2] restored. Therfore whome we offende in worde or
dede, we ought to our power make satisfaccyon. And what euyll wy
malyce or hatred we haue conceyued agaynst ony, we sholde put it o
of our mynde, to the ende that our confessyon may be acceptab
to God.

What is confessyon?

Confessyon is the declaracyon of synne before a preest, or ony oth
in necessyte.

Under what maner ought the confessyon be?

True,
of thy propre synnes,
hole,
spedefull,
ofte,
sure,
manerly,
voluntaryly,
clere,
with suche delyberacyon, that it may playnly be vnderstande:
& with so grete contrycyon that it may make the sory and heuy
haue committed those synnes,
fully myndynge neuer to retourne to them agayne & soforth sure
purpose to do penaunce.

What sholde I[3] do, wyllynge to be confessed?

Before all thynges in thy bedde chambre, or other secret place moch
and often tymes thinke by thy selfe,
where,
how,
whan,
with whome,
how many tymes,
and how enormyly thou hast synned, whether in
spekynge,
consent,
wyl, or dede,
what good dede thou lefte, whiche thou oughtest to haue done.

Nor it is not suffycyent to confesse the a lyer, but thou must ho
expresse what yll hath folowed vpon that lye.

Nor thou shalt not onely saye, I haue synned in glotonye[4], but tho
must tell how moche:

[1] D. Aug., *Epist.* 153. [2] the†: 36. [3] In†: 36. [4] glotouye†: 36.

whether thou were dronken, or dydest vomyte, & cetera.
in what place it was, and how ofte.
And whan thou delygently by thy selfe hast dyscussed and consydered
ll thynges, than go thou to the preest with grete reuerence, and not
s thou woldest tell a tale: and after the sygne of the crosse made
pon thy brest saye, Benedicite.
Than after fewe wordes spoken of the preest, thou shalt procede in
is maner.
Confiteor Deo celi, et cetera, tyll thou come to *mea culpa.*
Than begynne to declare how thou hast synned.
Fyrst, in thought[1],
after, in spekinge,
lastly in warde† and omyssyon.
In warke, in the seuen deedly synnes,
in the synnes agayne the holy Ghoost, *et cetera.*
Omyssyon, in the commaundementes and
warkes of mercy, *et cetera.*

What is synne?
There are two latyn wordes for synne,
one called *peccatum,*
that other, *delictum.*
Peccatum is the synne whan we ben dysobedyent to the commaunde-
entes of God.
Delictum is the synne, whan we leue a good warke vndone, the
hiche we ought to haue done,
but the difference of these two latyn wordes are almoost confounded.

How many maner of synnes are there?
Thre.
Orygynall synne of our fore fader Adam, whiche is put away by
aptym.
Veniall, redy alwaye to be forgyuen, also without confessyon.
Mortall synne, whiche without confessyon and penaunce ledeth man
euerlastynge dethe.

How many mortall synnes ben there?
Seuen.
Pryde, wrathe, enuy, glotony, lechery, slouth and couetyse.

Whiche ben the synnes agaynst the holy Ghoost?
Pertynacyte, striuinyge† agaynst the Trinyte, by cause God is
ercyfull to the synners, despere of the forgyuenesse of God, obstina
on in euyll hatred and enuy† thy neyghbours vertue: inuidence:
espysyng of penaunce.

Which ben synnes causynge euylles for to be done?
Irrytacyon, consent, counsell, laudacyon, permyssyon, socoure, and
rticypacyon.

[1] though†: 36.

Whiche ben the synnes styll cryeng before God for vengeaunce?
Manslaughter, synne agaynst nature, oppresse of poore people, ar
with holdynge of dettes.

Whiche ben the cyrcunstaunces augmentyng synnes?
Ordre, tyme, scyence, age, condycyon, nombre, abydynge, abundaunc
cause, maner, dignyte, and weke resystence, *et cetera*.

¶ *And than begynne your confessyon after this maner.*

¶ *The forme of confessyon*[1].

Fyrst I knowlege my selfe gylty vnto almyghty God, vnto our lad
saynt Mary, and to all [the][2] company of heuen, and to you n
goostly fader, that syth the tyme of my last confession I haue offende
my Lord God greuously and specially in the .vij. deedly synnes.

¶ *Pryde.*

I haue synned in pryde of herte not lowly thankynge God of gyft
and connynge whiche he hath lent me. Also I haue synned in pryc
of clothynge, in strength, in eloquence, in beaute, in proude worde
wherof I crye God mercy.

¶ *Enuy.*

¶ Also I haue synned in enuy, heryng ony man more praysed tha
I, or better cherysshed with his[3] souerayne than I, or yf he hadde mo
prosperyte than I; and whan I haue mysanswered myn euen cryste
reioysynge therof. I[4] crye God mercy.

¶ *Wrathe.*

¶ Also I haue synned in wrathe, as in rygour of hert agaynst my
euen crysten, wheder it were lytel mater or grete, and for euery worc
I wylled to be auenged on them, and answered them with euyll worde
and ofte smyten them, wherof I cry God mercy.

¶ *Slouthe.*

¶ Also I haue synned in slouth, and specyally in heuynes of her
and delyted me in ydle thoughtes and ymagynacyons of the worlde an
my flesshe, not thankyng God of his benefytes neyther beynge sory fo
my synnes, nor occupyed my selfe in good prayers nor holy meditacyon
for the comfort of my soule, whereof I crye God mercy[5].

[1] ¶ *And then begynne your confessyon after this maner.* Sar. 35–36.
[2] *add.* Sar. [3] is†: 36. [4] werof. I: *Sar.*
[5] When the rood-loft flooring in Lincoln Minster was cleared away preparato
to the erection of the new organ in 1898 among other papers brought to light wa
one leaf of some vernacular primer or book of devotion, printed in gothic lett
about the year 1500–25, and measuring $3\frac{7}{8} \times 2\frac{3}{4}$ inches, with 17 lines to the pag
The leaf is the first of a sheet signed B.
It contains part of a form of confession with reference to the sin of Sloth, c

¶ *Couetyse.*

¶ Also I haue synned in couetyse by vnlefull desyres of worldely oodes, mysspendynge of them and vnreasonable kepynge of them, and haue ouer moche desyred welth and prosperyte and more worldly orshyp and[1] ryches than I had, and grutched at trybulations, duersyte and pouerte, wherof I crye God mercy.

¶ *Glotony.*

¶ Also I haue synned in glotony by vnreasonable lustes of metes nd drynkes more for fleshly lust than for bodyly sustenaunce, and I aue done grete excesse of metes and drynkes, so that natur myght not ere it, wherby I was the worse dysposed to serue my Lorde God, and he more styred to synne, wrathe and wretchednes, wherof I crye God ercy.

¶ *Lechery.*

¶ Also I haue synned in lechery, by foule thouchynge, by thought f fylthy lustes, and vnclennes, somtyme in dede done, in polucyons nd felyng of myne owne flesshe, also in syghte of vrgyns and wydowes, *t cetera*, whereof I crye God mercy.

¶ *The .x. commaundementes.*

¶ Also I haue synned in brekynge of the .x. commaundementes.

I haue not loued my Lord God aboue al thynge, nor my neyghbour s my selfe.

I haue customably sworne by my Lord God, by his name in vayne, y his swete body, and his sayntes all.

I haue not halowed the feestes and holy dayes commaunded by the hurche.

I haue not done dewe reuerence to my fader and moder[2], nor to my hostly fader, nor folowed theyr techynge[3].

ccidie. The penitent using this form of self-examination is taught to acknowledge, pparently as to his behaviour in church, [if I] have "ben there

"I have not had my mynde of my prayers, ne asked our Lorde in my herte such hynges as are to y^e^ helth of my soule, and profytable too my saluacyon.

"I have letted by iangelynge, or by countenaunce other persons of theyr prayer.

"I have had immoderate delectacyon in slepynge or longe lyenge a bedde, and lowe reparelyinge of myselfe.

"I have comen late to the service of God, and lost parte of mattens or of masse hrough the dull dysposycyon of my herte.

"I have be[n] neglygent to lerne thynges profytable to thonoure of God, and ncrease of vertue.

"I have be† slowe in doynge of my penaunce. And somtyme by neclygence have orgete parte thereof, and holy prechynge, and counseyle, whyche I have had to the rofyte of my soule.

"I have not dysposed me to the vertue contrary to thys vyce, as to the vertue of erseveraunce in good occupacyons and customes, whiche I have begon, and by this yce I have left them afore I came too the perfeccyon of the [vertue]." Here the ragment ends.

[1] ad†: 36. ād: *Sar.* 16.

[2] mode†: 36.

[3] the chynge†: 36.

I haue synned in backbythynge myn euen chrysten, in appayrynge[1] of theyr good name, and defylynge them with[2] my wordes.

I haue harmed my neyghbours, takynge theyr goodes agaynst theyr wylle by wronge.

I haue synned flesshely with persons that ben wedded, and otherwise moo; and more wolde, yf I myght haue had tyme and place.

I haue borne fals wytnes agaynst myne euen crysten.

I haue coueyted to haue my neyghbours wyfe[3], doughter or seruaunt, and wolde yf I had myght. I haue inordynatly coueited the goodes of my neyghbours contrary to the lawes of God, wherof I crye God mercy.

¶ *The .v. wyttes.*

¶ Ferthermore I haue synned in mysspendyng of my .v. wyttes, that is to say,

in syght of eyen,
tastyng of mouth,
herynge of eres,
smellynge of nose,
touchynge of handes and fete, and with other membres of the body, wherof I cry God mercy.

¶ *The .vij. werkes of mercy* [*bodely*][4].

¶ Also I haue synned in not fulfyllynge of the .vij. werkes of mercy bodyly, by wyl, power, and dede.

I haue not clothet the naketh,
I haue not gyuen drynke to the thyrsty,
I haue not fedde the hungry,
I haue not visyted the prysoners and the seke,
I haue not departed of my goodes to the poore,
I haue not harboured the harborlesse,
I haue not buryed the deed, according to the commaundements of God, whereof I crye God mercy.

¶ *The seuen werkes of mercy ghostly*[5].

¶ Also I haue synned in not fulfyllynge the seuen werkes of mercy spyrytuall.

I haue not gyuen counseyle to them that hadde nede.
I haue not taught the ignoraunt,
I haue not discretly correcked[6]† them that haue offended,

[1] 'appayrynge' = impairing, or injuring (*N. E. Dict.*).
[2] wit†: 36. [3] my ueygbours wyte†: 36.
[4] *add.* Sar. Opera misericordie corporalia vno versiculo :—
Vestio, cibo, poto, redimo, tego, colligo, condo.
(*Dan J. Gaytryges Sermon*, Religious Pieces from Ro. Thornton's MS., cir. 1440, ed. Lincoln. E.E.T.S. 1867, p. 9.)
[5] Opera misericordie spiritualia :—
Consule, castiga, solare, remitte, fer, ora,
Instrue, si poteris, sic Christo carus haberis.
(*ibid.*) The line 'consule' is quoted by J. de Burgo in *Pupilla Oculi*, x. 3.
[6] correcked : 36, *Sar.* 35–36.

I haue not conforted them that haue ben in heuynes,
I haue not forgyuen them that haue mysdone[1] or myssayde me,
I haue not pacyently suffred them that haue reproued me,
I haue not deuoutly prayed to God for my neyghbour to gyue hym race to amende his synful lyuyng and contynue in vertue.

¶ *The .vij. gyftes of the holy Ghost.*

¶ Also I haue not vsed the gyftes of the holy Goost to the honour f God, as
the gyfte of vnderstandyng,
the gyfte of wysdome,
the gyfte of counseyll,
the gyfte of scyence,
the gyfte of strength,
the gyfte of pyte[2], and
the gyfte of drede, wherof I crye God mercy.

¶ *The .vij. sacramentes.*

¶ Also I haue not gyuen thankes to our Lorde for the .vij. sacra- ientes. As the sacrament
of baptym,
of confyrmacyon,
of penaunce,
of the body of our Lorde,
of wedlocke,
of preesthode, and
of enelynge, wherof beyng repentaunt I crye God mercy.

¶ *The .viij. beatitudes.*

¶ Also I haue not dysposed me to the .viij. beatitudes as
pouerte of spyryte,
perfyte mekenes in aduersyte, perfect mekenes in prosperyte,
lust of ryghtwysnesse,
perfyte mercy,
clenes of herte,
peas in desyre,
ioyfull suffraunce of persecucyon in the cause of virtue, wherof I crie od mercy.

¶ Of these and all other knowen and not knowen that euer I dyde ythe I was borne vnto this daye, I aske God mercy, and, moost mercy- ll Lorde God, I yelde me gylty vnto the, and vtterly put me vnto thy race, pyte and mercy,

[1] wysdome†: 36.
[2] 'pyte' = *pietas* (εὐσέβεια) or 'true godliness.' This is not specified in *Isai.* xi. 2 nong the spiritual gifts of Christ (who, being Divine, could not become god-ly). ut in the Confirmation Service the Bishop prays for 'Spiritum scientie et pietatis' r the candidates. See *York Manual, &c.*, p. 96*.

and I praye you, my ghostly[1] fader, to be bytwene my synnes[2] an me, that God of his mercy forgyue me for this lowly confessyon, that may be free fro my goostly enemy, and optaine the endles blysse tha God hath boughte me to.

℔ Ideo deprecor, *et cetera.*

[1] goostly: *Sar.* 23; goodly: *Sar.* 35–36.

[2] synne: *Sar.* 23, 36.—The Sarum *Horae*, 1536 (with *Sar.* 1523, lf. clxxxiiii. *vers* adds:

℔ *The .x. commaundementes of the lawe.*

Thou shalte worshypp one God onely
and loue hym with thy herte perfytely.
God in vayne swere not wylfully
ne by no thynge that he made veryly.
The sonday kepe and halowe holyly
heryng Goddes seruyce deuoutely.
Fader and moder honour thou lowly
and in theyr nede helpe them gladly.
Slee thou no man malycyously
nor therto consent wyttyngly.
Thou shalte not do no lechery
but with thy wyfe in wedelocke onely.
Thy neighbours goodes stele not falsly
nor no thynge witholde vntruly.
False wytnesse bere thou not slyly
nor false recorde for none enuy.
Other mennes wyues kepe not flesshely
ne other women to holde carnally.
Other mennes goodes coueyte not lyghtly
nor holde from them vnryghtfully.

Then follow, fo. clvij.–clx., "*The .xv. oos in englysshe.* O Jesu endles swetnes, &c. Cf. p. 76, *supra.* "*A prayer agayne evyll thoughtes.* Lorde God, I beseche the not t be longe absend, &c. ℔ *A deuoute prayer for the illuminacyon of mannes mynde* O Thou good Jesu claryfye me with the clerete, &c." But these two prayers are no in the York books, nor in *Sar.* 23.

The Contentes of this Boke[1].

Fyrst an almanacke and a kalender
Almanacke for .xviij. yeres (1535–52) 4
To knowe Ester day, *et cetera* . . . . . ,,
The newe mone, monthes &c. in the yere . . . . . ,,
Aspectus .xij. signorum 5
Kalendarium 6

Saynt Johñs gospell. *In principio* 32
A gospell of saynt Luke. *In illo tempore, Missus est Gabriel angelus* . . . . . ,,
A gospell of saynt Matthewe. *Cum natus* 33
A gospel of saynt Marke. *In illo tempore, Recumbentibus vndecim discipulis* . . . . . ,,
A prayer agaynst flesshely lust. *Domine, libera animam meam* . 34
A prayer for temptacyon of the flesshe. *Domine, Jesu Christe, Rex virginum* . . . . . ,,
A prayer to saye at your vprysynge. *Auxiliatrix sis michi* . ,,
A prayer to saye whan thou goost fyrst out of thy hous. *Crux triumphalis. Deus, qui tres magos. Angele, qui meus es custos* 35
A prayer to saye whan thou entrest into the churche. *Domine, in multitudine misericordie* . . . . . ,,
A prayer to saye whan thou takest holy *water. *Aqua benedicta sit nobis* . . . . . ,, * fol. penult. 87
A prayer to saye whan thou begynnest to praye. *Descedite*†[2] *a me* ,,
A prayer for true[3] penaunce. *Omnipotens sempiterne Deus precor te Confiteor*[4] *tibi, Domine Jesu Christe, omnia peccata* . . . 36

Hore B. Marie virginis secundum vsum Eboracensem [p. 37].
Matyns of our lady 37
at lauds 41
Pryme and houres 47
Terce 50
Sext 52
Nones 54
with the houres of the passyon of our Lorde [pp. 46, 49]
and the compassyon of our lady [pp. 47 *n.*, 49 *n.*, *&c.*]
Euensonge 56
Complyn 59
Salue regina 62

[1] The 1536 'Tabula' or '*Contentes of this boke*' which immediately precedes the colophon gives no page-references because this 16mo is not itself foliated. In reprinting the Table of Contents we have amplified it in some places for the convenience of searching, and have rendered it more fully representative of the contents actually supplied in 1536 in the body of the book.

[2] Descedite† *here, for* Discedite (p. 35).

[3] rue† *a misprint for* true: 36.

[4] Confitebor†: 36; *by error* (*in this* 'Tabula' *of Contents*) *for* Confiteor (p. 36, *supra*).

Gaude virgo, mater Christi 6
Gaude, flore virginali 6
Dulcissime Domine Jesu Christe, Fili Dei viui, qui beatissimam 6
Obsecro te, domina sancta . . . . . ,,
O intemerata et in eternum (de B. V. Maria, et S. Jo. Evang.) . 6
Sancta Dei genitrix 6
Stella celi extirpauit (contra pestem) 6
[*Deus misericordie, Deus pietatis*][1] . . . . . ,,
Aue regina celorum . . . . . ,,
Regina celi letare 7
[1]Rosarium beate Marie, *Suscipe rosarium*[2]

Also diuers prayers to be sayde at the leuacyon of the sacrament of the awter[3] [pp. 70–72]

Aue, verum corpus natum . . . . . ,,
Aue Jesu Christe, verbum Patris . . . . . ,,
Salue sanguis preciosi Domini 7

In presentia sacrosancti [corporis]

Domine Jesu Christe, qui hanc sacratissimam carnem . . 7

A prayer to the Trinite

Sancta Trinitas, vnus Deus . . . . . ,,
Deus, qui superbis resistis . . . . . ,,
Deus, qui liberasti Susannam 7
* S7b. **Domine Jesu Christe, qui me creasti et redemisti* . . . ,,

A prayer to say before ye go to receyue the sacrament of the awter . . . . . ,,
Salue salutaris hostia . . . . . ,,

An other whan ye receyue . . . . . ,,
Domine, non sum dignus . . . . . ,,

And an other whan ye haue receyued . . . . . ,,
Gratias ago tibi, omnipotens et misericors Deus: gratiarum . ,,

To the thre kynges of Coleyne: *Rex Jaspar, rex Melchior* . 74
Deus illuminator . . . . . ,,
Trium regum trinum munus . . . . . ,,
Deus, qui tres magos orientales 75

The .xv. oos of saynt Brygitte [pp. 76–80]

O Domine Jesu Christe, eterna dulcedo te amantium . . . 76
O Jesu, vera libertas [*angelorum*] 77
O Jesu, mundi fabricator . . . . . ,,
O Jesu, celestis medice . . . . . ,,
O Jesu, speculum claritatis . . . . . ,,
O Jesu, rex amabilis 78

[1] *Deus misericordie:* This is printed here in 1536, but not specified in the *Tabula.*
[1–2] The Rosary, though mentioned at this point in the *Tabula,* was not actually printed in this position in 1536, but near the end of the little volume. See pp. 142–7.
[3] awater†: 36.

Jesu, fons inexhauste pietatis 78
Jesu, dulcedo cordium . . . . . „
Jesu regalis, virtusque mentalis . . . . . „
Jesu, alpha et oo, vita et virtus in omni medio . . . 79
Jesu, abyssus profundissime misericordie . . . . „
Jesu, 'regalis speculum vnitatis' . . . . . „
Jesu, leo fortissime . . . . . „
Jesu, vnigenite altissimi . . . . . „
Jesu, vitis vera 80

(Indulgence of the ymage of pyte, A.D. 1478.) . „

Dyuers prayers vnto the pyte of our Lorde [pp. 80–83]

doro te, Domine Jesu Christe, in cruce pendentem . . . 81
Benignissime Domine Jesu Christe, respice . . . . „
pie crucifixe 82
Domine Jesu Christe, qui gloriosum caput . . . . „
Domine Jesu Christe, qui gloriosas manus . . . . „
Domine Jesu Christe, qui preciosum latus . . . . „
Domine Jesu Christe, qui preciosos pedes . . . . „
Domine Jesu Christe, qui totum corpus tuum . . . „
Deus, qui voluisti pro redemptione mundi 83
bone Jesu (S. Bernardini) . . . . . „
Rex gloriose inter sanctos tuos 84
Deus, qui gloriosum nomen Jesu Christi . . . . „
Sanctifica me, Domine Jesu Christe, signaculo . . . 85

Also foure deuoute prayers in englysshe [pp. 85–88]

glorious Jesu, o mekest Jesu . . . . . „
the moost swetest spouse of my soule, Cryst 86
blessyd Trynite, the Fader . . . . . „
Lorde God almygty, all seyng, all thynges knowyng . . 87
Benedicat me imperialis maiestas 88

The .vij. psalmes with the Letany [pp. 88–99]

Domine, ne in furore, i. 89
Beati quorum . . . . . „
Domine, ne in furore, ii. . . . . . „
Miserere mei Deus: secundum . . . . . „
Domine, exaudi, i. 90
De profundis . . . . . „
Domine, exaudi, ii. . . . . . „
Letania 91

Preces [pp. 97–99]

Deus, cui proprium est 97
Deus in te sperantium 98
Protector in te sperantium . . . . . „
Deus, cui omne cor patet . . . . . „
Omnipotens sempiterne Deus, qui facis . . . . . ,

Deus, qui charitatis dona 9
Adesto, Domine, supplicationibus . . . . . .
Deus, a quo sancta desideria . . . . . .
Fidelium, Deus, omnium conditor . . . . . .
Omnium sanctorum tuorum intercessionibus 9

Vigilie Mortuorum: "Placebo and Dirige [pp. 99–111], with the Commendacyons [pp. 111–114]"

Ad Vesperas . . . . . .

Placebo. Dilexi. Ad Dominum. Leuaui. De profundis. Confitebor tibi. Magnificat anima. Lauda, anima.

Omnipotens sempiterne Deus, cui nunquam 10
Inclina, Domine, aurem tuam ad preces . . . . . ,,
Miserere, quesumus, Domine, animabus . . . . . ,,
Fidelium, Deus, omnium conditor . . . . . ,,

Ad Matutinas 10

I. Nocturno. *Dirige.* Verba mea. Domine, ne in furore. Domine Deus meus, in te speraui. ,,
Parce michi. Tedet. Manus tue. ,,

II. Nocturno. Dominus regit. Ad te. Dominus illuminacio. 10
Responde michi. Homo natus. Quis michi. 10

III. Nocturno. Expectans. Beatus qui. Quemadmodum. 10
Spiritus meus. Pelli mee. Quare de vulua. 10

In Laudibus 10

Miserere. Te decet. Deus, Deus meus. Deus misereatur. Ego dixi. Laudate. Canticum. Laudate. Benedictus. Exaltabo.

Omnipotens sempiterne Deus, cui nunquam 11
Inclina, Domine, aurem . . . . . ,,
Miserere, quesumus, Domine, animabus 11
Animabus, quesumus, Domine, famulorum . . . . ,,
Deus, venie largitor . . . . . ,,
Deus, qui nos patrem . . . . . ,,
Deus, in cuius miseratione . . . . . ,,

The Commendacyons [pp. 111–114]

Beati immaculati *&c.* . . . . . ,,
Quesumus, Domine, pro tua pietate 11
Miserere, quesumus . . . . . ,,
Absolue, quesumus, Domine, animas . . . . . ,,
Omnipotens sempiterne Deus, vnica spes . . . . ,,
Deus, summa spes nostre redemptionis 11
Obsecro te, Jesu Christe, Fili Dei viui, per s. crucem . . . ,,

The Psalmes of the Passyon (*Ps.* xxj—xxx)

Deus Deus meus respice *usque ad* In te, Domine, speraui . . ,,
Respice quesumus, Domine, super hanc familiam . . . 11
Aue benigna† *Jesu gratia* [*plenus*] 11

Saynt Jheromes psalter [pp. 116–123]

erba mea auribus, &c. 116
ona michi queso 123

Passio Domini nostri Jesu Christi secundum Johannem

n illo tempore, Apprehendit Pylatus . . . . . ,,
eus, qui manus tuas et pedes . . . . . ,,

Suffragia [pp. 124–134]

A prayer to the Fader. *Domine s. Pater omps. eterne Deus, qui coequalem* . . . . . 124 * fo. vlt. 1536, S⁸.
prayer to the Sonne. *Domine Jesu Christe, Fili Dei viui, qui es virtus* . . . . . ,,
prayer[1] to the holy Ghoost. *Domine, Spiritus sancte, Deus, qui coequalis* . . . . . ,,
Treatyse concernynge the helthe of mannes soule, compyled for Syr George Darcy knyght. *Deus, propicius esto michi* . 125
nother prayer to be sayde dayly. *Ora pro nobis b. Michael. Deus, qui miro ordine* . . . . . ,,
prayer of the names of Chryste. *Omnipotens✠ Dominus✠, Christus✠, Messias✠, Sother, &c.* 126
O Domine Jesu Christe, in tuam protectionem . . . . ,,
[much deuoute] prayer to be sayde before holy communyon. *O Fons totius misericordie* . . . . . ,,
prayer to be sayde after the leuacyon[1]. *Anima Christi* . . 127
prayer after communyon. *Hec sunt conuiuia* . . . . ,,
prayer to saynt Erasme. *Sancte Erasme martyr Jesu Christi* 128
Deus, qui beatum Erasmum martyrem 129
Domine Deus, Pater gloriose, celestis salus . . . . ,,
prayer to saynt Sebastyan. *Sancte Sebastiane, semper vespere et mane* . . . . . ,,
Om'ps. s. Deus, qui meritis B. Sebastiani 130
prayer to saynt Rocke. *O beate confessor Roche* . . . 131
Sacro munere saciati, supplices . . . . . ,,
o saynt George. *Georgie martyr inclite* . . . . . ,,
Omps. s. Deus, qui deprecantium voces 132
o saynt Crystofer. *Sancte Christofore, martyr J. C.* . . ,,
Concede, quesumus, om'ps. et misericors Deus, vt qui beati Christofori martyris tui 133
o saynt Anthony. *Anthoni pastor inclite. Deus, qui concedis obtentu beati Anthoni* . . . . . ,,
o saynt Henry. *Rex Henricus pauperum* . . . . . ,,
Deus, sub cuius ineffabili prouidentia vniuersi reges . . 134
deuout contemplacyon of our Lady. *Stabat mater dolorosa* . ,,
prayer shewed by our lady to a deuoute persone. *Aue rosa sine spinis* 136

[1] pyayer†: 36.

An other to our lady. *Aue Maria, ancilla* 13
„ „ *Aue Maria, alta* 13
„ „ *O domina glorie* . . . . . „
Another of the .vij. sorowes of our lady. *Aue dulcis mater Christi* „
A prayer of the .vij. wordes, that our Lorde Jesu sayd on the crosse. *Domine Jesu Christe, qui septem verba* . . . 14
Rosarium beate Marie. *Suscipe rosarium*[1] 14

Certayne questyons what synne is, with the ordre of confession [pp. 147–154]

Of penaunce 14
Of confessyon 14
Of *peccatum* and *delictum* 14

The forme of confessyon [pp. 150–154]

in the .vij. deedly synnes (Pryde, Enuy, Wrathe, Slouthe, Couetyse, Glotony, Lechery) 15
the .x. commaundementes 15
the .v. wyttes 15
the .vij. werkes of mercy bodyly . . . . . „
the seuen werkes of mercy ghostly . . . . . „
the .vij. gyftes of the holy Ghost 15
the .vij. sacramentes . . . . . „
the .viij. beatitudes . . . . . „
of these and all other knowen and not knowen . . . . „

The contentes of this boke . . . . . 155—160

¶ Explicit

hore beatissime *Marie* virgi
nis secundum vsum *Eboracen̄*
cum multis alijs orationibus
iam vltimo in fine adiectis.
Impresse *Rothomagi*
per *Nicolaum le roux*
pro *Johanne gro*
pal, et *Johan-*
ne mar-
chant
in parochia
sancti Macuti
ad signum duarum
vnicornium manente.
15·36

[1] The Rosary is not specified here in the original *Tabula*, but it is treated as if it were already supplied at p. 70, above.

APPENDIX I

Devotion to God, and to the Holy Cross, and to the Saints, in English.

AMONG the books presented to a Vicarage Library at Steeple Ashton, near Trowbridge, Wilts, by Samuel Hey, who was vicar ere in 1787–1828, having been fellow of Magdalene College, Cambridge, and brother to Dr J. Hey, sometime Norrisian Professor of vinity, is a Latin MS. *Horae* of the early 15th century, with niatures, bound in the 18th century and lettered "Missal" after the shion of that day[1].

Along with a kalendar and *Horae de B. Maria V.* (with hours of the oss and the Holy Ghost, the VII Penitential and XV Gradual alms), parts of the volume which seem to be of the Use of *Coutances*, ere is a Litany with the Psalms of the Passion and devotions honour of SS. Erasmus, Sebastian, Christopher, and Antony, e corporal and heavenly Joys of the B. Virgin, and St Roch) th a few rubricks in English, of the Use of the Archiepiscopal urch of York. See our notes on pp. 64, 95, 131–3, above.

At the end is written on a 2-leaf sheet in a late 15th century hand ort of Metrical Litany of the Saints, in the vernacular. It is founded on the time-honoured Latin Procession, but is composed in the metre Chaucer's "Flee from the press," and of some compositions found in mbridge University Library, MS. Kk. 1. 5, and edited for the Early glish Text Society under the title of *Religious Pieces in Verse.*

The vernacular devotion in the Steeple Ashton MS. *A.* begins with e 5th line of Stanza 5. Stanzas 1–5 are here printed from MS. *Y.* ind the same devotional poem, with some introductory stanzas in a ique copy of the York *Horae* (circa 1516) in York Minster Library I. O. 28, fo. 170–171), where it has the running title—

A Devoute Oreyson.

(1.) ℂ *A glorious oreyson to the holy crosse et† to all the sayntes of heuen.*

O Glorious crosse, that with holy blode
Of crist Jhesu halowed was bi grace:
O gloryous crosse, so myghty and so good,
That all vertue by heuenly power hace†:
Honoured be thou this daye in euery place,
In him worshypping whon† Jewes crucyed
With nayles .iii. et† for vs vpon a tree dyed.

[1] The leaves were wrongly arranged, so with the approval of the then Vicar erwards Archdeacon of Stow and Precentor of Lincoln) the volume was renged and rebacked. The Coutances portion contains also the Office of the Dead the four liturgical Gospels *In principio*, *Cum natus*, *Recumbentibus*, and *Missus est lus.* The prayers in the Coutances portion are adapted for use by a lady, and ain accordingly such phrases as "*Audi et exaudi me, miseram peccatricem.*"

(2.) ¶ *To the fader.*

*M*oost blessyd fader and almyghty lorde,
Maker of heuen, and creer of creatures:
Of thy grace my prayers here accorde,
Whiche I preserue vnto thy mercyfull cures.
Thy grete power, lord, whice eue[r] endures
Me defente† from all synne and blame,
Preserue and kepe by vertue of thy name.

(3.) ¶ *To the sone.*

*L*ord Jhesu crist, that of thy grete mekenes
From the heuen thy people for to saue
In virgyn welle of all humblenes[1]
Descende woldest on my† mercy to haue,
Thy holy name, lorde, from the fyry caue
My soule defende, my body eke preserue.
fo. 170b. *Thy grace me to teche in vertue the[e] to serue.

(4.) ¶ *To the holy ghoost.*

*E*ternall lorde, thou blessyd holy goost,
That of the fader and sone procedes:
Shewe[2] thy power, whan I nede moost,
In defacynge of all my foule dedes.
Blessyd lord, that from all damnable dredes
Conueyest al them that to thy mercy seche[3],
My defautes forgyue, and be my soules leche.

(5.) ¶ *To the trynyte.*

*H*oly trynyte, all blessyd and eterne,
Euer reygnynge in perfyte vnyte,
Whose power high no tonge may discerne,
Nor Joyes nombre, of thy holy deyte,
Thy grace euer in eche necessite
[4]Be my help my fautes to redres,
And wyth y[i] holi hand euere day b[l]esse[5].

(6.) *To our lady*[6].

*B*lessed lady[6] Mari, vergine of Nazareth[7],
And moder to y[e] myghte Lord of grace
That hys pepol sauyd hath with his deth,
From y[e] panys of y[e] infernal place:
Now, blessyd lady, knele before [h]is face,
And pray to hym my sole to saue from losse,
Wych with [h]is blod hath bought vs on the crosse.

[1] humble des†: *Y.* [2] Thewe†: *Y.* [3] seche, *i.e.* seek.
[4] 'Be my help': *Here the MS. copy at* Steeple Ashton *begins.* 'Be my help r
fautes (∧ to) redres.'
[5] euere day besse: *MS.* euery day me blesse: *Y.*
[6] lord: MS. *A.* (*prima manu*) *ex incuria.*
[7] *Y.* has simply 'Blessyd marye virgin of Nazareth': 'nazarth†' *A.* (*prima manu*

(7.) *To y^e angels.*

*D*efende, sant Mighell archaungel,
And for me repete vnto y^e deyte;
My vyces al in vertue[s] to repelle:
And in my helpe I y^e beseche to be,
Sant Gabriel, and Raphael wyth the;
Archaungelles al, and aungelles, I you pray,
Be my defence, and kepe me nyght and day.

(8.) *To the patryarkes.*

*B*lessyd Johan, yat callyd is y^e baptyste,
Of Cristys law yat bare y^e fyrst wytnes,
Pray to y^e Lord, wyche in your moder chist
Of grace t[h]e[1] hath enspyred with swetnes,
My defautes all with his merci redresse.
All patriarkes, and prophetes eke,
Pray you for me, I you humbli beseeke[2].

(9.) *To apostels*[3].

*P*eter apostel, and doctor Poule, I pray;
Philyp and Jacob, et[4] sant Bartylmewe,
Symon, Iude, and Thomas, [of Inde aye,
Mathy, James, Thade,] & holi Andrew,
Barnard[5], Luke, Marke, and eke sant Mathew,
With eche apostle and euangelyst,
Pray to that Lord, for in you is all my trist.

(10.) *To martyrs.*

*S*tephen, George, Christofre, and Clement,
Denys, Serueys †, Laurence, and Fabian,
Nicoll, Mores, Vrban, and[6] Vincent,
Eustace[7], [Lyne,] Thomas, and Sebastian,
Cornelis, Syxte, Cosme and Damian,
Victor, Lambert, my synnes to deface,
All pray for me to thy[8] Lordis grace.

[1] te†: *MS., Y.* [2] beseeche: *MS.* beseche: *Y.*
[3] *To apostles*: Y.
[4] This substitution of 'et' for 'and' is more common in books printed abroad in e 16th century than in English MSS. *Y.* has the same here.
[5] 'Barnard.' Doubtless the scribe should have written 'Barnabe,' as in *Y.*
[6] ad: MS. [7] Eustace (a trisyllable word here). Y. *adds* 'Lyne.'
[8] y^e: *Y.*

(11.) *To confessors.*

*S*yluester, Leo, Benedict, and Mertyn,
Gregori, German, and sant Nicholas,
Iulian thameur[1] and sant Austyng,
Ambrose, Antony, and Bonyface[2],
Edwarde, Leonarde, Gilbert, and Thomas,
Dunstone, Ierone†, wyth all confessours,
Pray for me to y^e^ Lord of all socours.

(12.) *To yᶠ orders.*

*C*ouentes of monkes chan[ouns] and Charterhous[3],
Celestyns, freres, and holi prestes all,
Palmers, pilgryms, hermittes, and religious,
That standis in God's grace holi, here I call:
Upon your knes afore oure Lord y^e^ falle.
With praers help fro sinne me to defend,
That vnto blys my soule may vp assend.

(13.) *To holy women and virgins.*

*B*lessyd and mek Mari Mawdeleyne,
Katherin, Ann, Martha, and Apolyn.
Margret, Agatha, Agnes[4], and Elyne,
Egipcian[5], Anastace, and Cristine,
Genvuefe[6], Cecyll, Teodose, and Marine,
Barbara, Susan, Brygyt, and Luce:
Pray for me in your most humble vse.

(14.) *To all santes.*

*A*postles, martyrs, and confessours all,
Euangelistes, Innocentes, and virgins,
Pray to that Lord[e] wych is eternal,
To pardon me: as al god begyns:
And keyp my sal from al mortal syn[s],
And in [h]is blys, wyche is omnipotent,
He grant me grace for to be parmanen[t].
Amen.

[1] 'Julian thameur.' Perhaps we should read 'thamener' with *Y.*—connecting it with *amener* = almoner (*eleemosynarius*).

[2] St Boniface (5 June) was a Bishop and *Martyr*.

[3] Chan† and Charterhous: *i.e.* Canons Regular and Carthusians.

[4] Agnes: *Y.*; Angnes: *A.* The name is thus spelt in an inscription at Salisbury on a buttress of the 'Lady Chapel.'

[5] Egipcian: *i.e.* Maria Egyptiaca.

[6] Genouefe: *Y.*

APPENDIX II

On the "Form of Confession," &c.

STUDENTS of our early poetry will have been reminded both of Chaucer's *Persones Tale* and of Langland's *Vision of Piers Plowman* Passus v. li. 62 *foll.*, 630, &c.), and the *Religious Poems*, and *Hymns o the Virgin and Christ*, edited by the late Mr Furnivall for the Early nglish Text Society.

In looking through the interesting volumes bequeathed in 1677 to he successive Vicars of St Mary's, Marlborough, by W. White ('Gul. halerius'), sometime master of Magd. Coll. School, Oxon., rector of usey, Berks, I noticed a piece of vellum which has been cut at the op and the bottom to make the cover for a 17th century duodecimo olume. The writing upon it consists of 83 lines of English eight-yllable verse of a moral and religious character written in the 15th entury: and as Dr Furnivall assured me that it is in a northern ialect, and as it illustrates the classification of vices given in the York *lorae*, we allow it a place in our appendix.

The fragment briefly describes the last six of the eighteen vices hich spring from Accedie (ἀκηδεια) or Sloth; and it contains the pening of a description of the contrary virtue of *Probitas*, which is nglished *Prowess* (or Valour).

After an imperfect sentence, ending here in the fragment with the ne, "Yat wele begynnes and fayles in nede," the author sums up his ost) account of one set of vices, and then proceeds to another.

Yies sex vyces lettes amendment
And mase[1] a mannes saule be schent.

Othyr sex fynd I can,
Yat to euell endyng brynges a man.
Yies ere yei sex yat ere noȝt gode:
Vnbuxomenes, and vntholemode,
Grucchyng also, and drerynes,
Langure, and Wanhope yat werst es.

¶ *Inobediencia.*

Vnbuxomene[s] fyrst puttes obakke
A man, yat wyll noȝt blethly take
Penaunce, yat ye preste hym bedes
In shryfte, anely for hys mysdedes.
Yis vyce mase a mannes hert harde
And vnbuxome and frawarde
Vnto God and to haly kyrke,
Yair comaundments for to wyrke;
Or to hym yat es hys sufferayne,
To do eftyr yat he wyll ordeyne.

[1] mase: makes. (A form current in Lincolnshire: "I gets a few sticks, and I on mase it boil." J.T.F.)

¶ *Inpaciencia.*

Untholemodenes wrang wyll lere
A man, yat wyll noȝt blethly here
What he es worthy for hys synne,
And y^e^ peryll yat he es inne,
Yis vyce puttes a man fra skylle
To thole yat y^t^ es agayne hys wyll.

¶ *Murmuracio.*

Grucchyng comes yan, and yat es yis:
When men say yat doys amys
He grucches yat whyl, and greues hym ryte[1],
And thynkes men dose itt for despyte.

¶ *Tristicia.*

Yar' aftyr comes a drerynes,
In whylk some men fallon es.
Swylk men we may of[t] see,
Yat fulgretly wyll greued be
Of alkyns thyng yat men yam sayes,
Or men yam dose, yat yam noȝt payes[2].

¶ *Langor.*

Aftyr yat may come langure
Yat es murnyng ouer mesure,
Yat comes in mannes hert sone
For some dedes yat he has done.
For so mekell sorugh he maye tast
Yat hym yokes with hys lyf mast.
[*A couplet, perhaps, cut off at the foot of page.*]

[¶ *Desperantia.*]

Wanhope: yat comes althyr last,
In whylke ye feynde haldes a man fast.
For when a man in Wanhope es brought
In Goddes mercy traystes he noȝt:
For hym thynk so mekyll hys mysse
Yat he neure haf henne blysse.

And an yat he may perchannce
Sla hym selfe, thorugh ye feyndes comberannce.

Yus may yies vyces bryng
A man vnto a yll endyng.

Yies ere ye aughtene vyces to knawe
In whylk men fall, yat ere slawe.
All yai sprynge on ylk a syde
Owte of y^e^ synne of accyde.

[1] ryte: completely, entirely. So in the West Riding now it would be said of a preacher, "He drest 'em daan reight." (J.T.F.)

[2] payes: pleases.

Yis synne ye gyft of strenght owte drawes
Owte of ye hert, als [w]yies clarkes knawes;
And y^{n} yar stede, euen to gesce,
Settes ye vertu of prouece[1].

¶ *De uirtute probitatis.*

PRouesce es a vertu of pryce
Yat mese a man hardy and wyse
Thorugh[2] ... ... through grace
All vyces ... ... prayes
Seune[3] degreees ... yat ...
And seune brannches yat gro of gode ... balm.
Yies ere ye degrees fyrst to knawe,
Als yai ere sett here in rawe.
Robysnes of hert in ylk a chaunce,
Traystyng · sekyrnes · and sufferaunce,
Stedfastnes, yat mekyll may avayle,
And lastandnes with owten fayle,
Hungre and threst of ryghtwysnes:
And ylk ane of yise a vertu es.
Nobylnes of hert, yar' gode wyll lyes,
Schewes a wele in twa partyes:
On y^{e} tane syde to despyce and fle
Ye werld, yat es noȝt bot vanyte.
For saynt Austyne sayes als I gesce,
Yat yre es veray [...]p...ones.
Whan a mannes hert despyes here
Thyngs yat es nat to hys pouere:
Yat es thynges yat hym byhoues mysse,
And owte fro euery manger hysse

[*Some lines lost.*]

[1] prouece: prowess, moral courage.
[2] These three lines are completely faded.
[3] Seune, *i.e.* seven.

APPENDIX III

DEVOTIONS FROM THE YORK PSALTER AT TRINITY COLLEGE, CAMBRIDGE MS. O. 3. 10 = N°. 1182. See the full description by M. R. James Litt.D., Provost of Eton, in his Catalogue of MSS., pp. 192–4.

(*a*) Mattins and Hours of the Passion.

(*b*) Office of the Vernicle or Holy Face.

(*c*) The hymn 'Salue plaga lateris,' and other Prayers.

(*d*) The 'Veneration of the Passion,' or 'Arms of the Redemption' with Symbols and Instruments of the Passion.

(*e*) The 'Orison of Sorrow and Compassion' ascribed to Anselm.

(*a*) *Hic incipiunt matutine de passione Domini.*

[1]DOMINE, labia *&c.* Deus, in adiutorium, *&c.* Gloria Patri, *&c.* Alleluia.

Inuitatorium. Christum captum et irrisum, flagellatum crucifixum Venite adoremus. *Ps.* Venite exultemus.

Ympnus.

*I*N Passione Domini, qua salus datur homini,
Sit nostrum refrigerium, et cordis desiderium.
*P*ortemus in memoria penas et opprobria
Christi coronam spineam, crucem clauos et lanceam.
*E*t plagas sacratissimas, omni laude dignissimas,
Acetum, fel, arundinem: mortis amaritudinem.
*H*ec omnia nos sacient et dulciter inebrient,
Et repleant uirtutibus, et gloriosis fructibus.
*T*e, Crucifixum, colimus, et toto corde poscimus,
Ut nos sanctorum cetibus coniungas in celestibus.
*L*aus, honor Christo uendito, et sine causa prodito,
Passo mortem pro populo, in aspero patibulo. Amen.

Ant. Insurrexerunt in me uiri iniqui, et non pepercerunt anime mee. *Ps.* Quare fremuerunt.

V. Reliqui uin*eam* meam, diuisi hereditatem meam.

[*R.*] Dedi dilectam animam meam in manibus inimicorum eius. Pater noster. Et ne nos.

Jube, dñe, benedicere.

Ben. Gloriosa passio Christi: perducat nos ad gaudia paradisi.

Lec. i. Apprehendit Pilatus Ihesum[2] et flagellauit...percutiebant caput eius. Tu autem.

[1] On the blue and white centre of the initial 'D' is depicted the Sacred Heart with an open wound.

[2] The Most Holy Name usually appears in the contracted form "ih's" in the MS. Trin. O. 3. 10 (as in ed. 36), but where the scribe writes it fully expanded, e.g. in the hymn 'Ihesu, corona virginum,' he adopts the spelling with 'h,' suggested evidently by the form of the Greek *eta* in ΙΗC or ιῆς.

R. Seniores populi concilium fecerunt *ut Ihesum dolo tenerent et * Lf. 7b.
ciderent eum gladiis et fustibus: exierunt tanquam in latronem.
V. Colligerunt pontifices et pharisei consilium. *R.* Ut Jhesum.
Jube. *Ben.* Per uirtutem sue sancte crucis: perducat nos ih's xp̄s
d gaudia lucis. Amen.
Lectio secunda. Suscipientes autem milites...medium autem ih'm.
u autem.
R. Tanquam ad latronem existis cum gladiis et fustibus compre-
endere me. Cotidie apud uos eram in templo docens, et non me
enuistis; et me flagellatum ducitis ad crucifigendum. *V.* Cumque
iecissent manus in ih'm, et tenuissent eum, dixit ad eos, Cotidie.
Jube. *Ben.* Per passionem Christi redemptoris, sociemur angelorum
horis.
Lec. tercia. Postea sciens ih's quod omnia...& inclinato capite emisit
piritum. Tu autem.
R. Sicut ouis ad occisionem ductus est, & dum male tractaretur non
peruit os suum: traditus est ad mortem. Vt uiuificaret populum.
. Tradidit in mortem animam suam, et cum sceleratis deputatus est.
t ui[uificaret]. Gloria. Vt.
Psalmus. Tu rex glorie, Christe.
Tu sempiternus es Filius.
Te Regem regum et Dominum confitemur.
Te crucifixum colimus gloriosum,
Dulcem et amabilem Redemptorem,
Qui nos aspersione tui sanguinis redemisti.
Dignus es, o Domine Deus noster,
Ac*cipere laudem et benediccionem, * Lf. 8.
Gloriam et honorem.
Exultet tibi omnis caro.
Et omnis uiuens glorificet nomen tuum.
Humilietur omnis facies pedibus tuis.
Omnis creatura iubilat† tibi et seruiat.
Laudet, et extollat, et benedicat, et glorificet ineternum.
V. Dederunt in escam meam fel.
[*R.*] Et in siti mea potauerunt me aceto.

In Laudibus.

Deus in adiutorium, *&c.*
An. Contumelias et terrores passus sum ab eis, et Dominus mecum
st tanquam bellator fortis. *Ps.* Usquequo.
Capitulum. Spiritus oris nostri, Christus Dominus, captus est in
eccatis nostris: cui diximus, In umbra tua uiuemus in gentibus.
R.] Deo gracias.

Ympnus.

*C*hristum ducem, qui per crucem redemit nos ab hostibus,
Laudat letus noster cetus; exultat celum laudibus.
*P*ena fortis tue mortis, et sanguinis effusio
Cord[a] terant et te querant, Ihesu nostra redempcio.

*P*er felices cicatrices, sputa, flagella, uerbera,
Nobis grata sint collata eterna Christi munera.
*N*ostrum tangat cor, ut plangat tuorum sanguis uulnerum
In quo toti sumus loti, Conditor alme syderum.
*P*assionis tue donis, Saluator, nos inebria;
Qua fidelis dare uelis Beata nobis gaudia. Amen.

V. Dedit percucienti se maxillam. [*R.*] Fuit saturatus obprobriis.
An. Proprio Filio suo non pepercit Deus: set pro omnibus tradidit illum. *Ps.* Benedictus.

Ostende nobis, Domine, misericordiam tuam. [Et salutare.]

Oracio.

*D*omine Jh'u xp̄e, qui hora matutinali pro humana salute tradi, capi ligari, alapis cedi et conspui uoluisti; fac nos contumelias et
Lf. 8. obprobrias† pro tui no*minis gloria letanter suscipere, et sic passionis tue sanctissime continua memoria recordari, ut ad tue resurreccionis consorcium ualeamus peruenire. Qui uiuis *&c.* Amen.

Benedicamus Domino.

Oracio. Interueniat pro nobis, quesumus, Domine J.C., nunc et in hora mortis nostre apud tuam clemenciam gloriosa uirgo Maria, cuius animam, in hora mortis tue, doloris gladius pertransiuit. Per xp̄m.

Alia Oracio. Et beati Johannis apostoli tui et euangeliste, quesumus, Domine Jesu Christe, nunc et in hora mortis nostre, nos tibi recommendet oracio, cui in cruce moriens matrem tuam uirginem uirginem commendasti. Per.

Alia Oracio. Domine J.C., iudex uiuorum et mortuorum, unica spes mortalium, qui moriens moriencium condoluisti interitu, miserere animabus omnium fidelium ex hac luce migrancium.

A porta inferi.

Alia Oracio. Erue, quesumus, Domine, animam famuli tui .N., et animam famule tue .N., et animas omnium fidelium defunctorum, de manu inferi; et sicut per tuam sanctam passionem et crucem mundum illuminasti, ita, sanctissime passionis tue, et eiusdem crucis tue honore eas illuminare digneris. Qui uiuis et regnas, Deus.

Ad horam Primam.

Deus in adiutorium.

Ympnus.

*T*u qui uelatus facie fuisti, Sol iusticie,
Flexus, illusus genibus, cesus quoque u[er]beribus.
*T*e petimus attencius, ut sis nobis propicius,
Et per tuam clemenciam perducas nos ad gloriam.
Laus, honor Christo.

An. Faciem meam non auerti ab increpantibus et conspuentibus in me. *Ps.* Judica me, Deus, et discerne.

Capitulum. Recogitate enim eum, qui talem a peccatoribus aduersum semetipsum sustinuit contradiccionem, ut non fatigemini animis uestris deficientes. Deo gracias.

*R. Spiritus oris nostri, Christus Dominus, Spiritus. * Lf. 9.
V. Captus est in peccatis nostris, Christus. Gloria. Spiritus oris.
V. Proposito sibi gaudio sustinuit crucem. Ostende nobis, Dñe. Et.
Oracio. Domine J. C., princeps omnium regum terre, qui pro nobis ontumeliose, ad instar latronum, hora diei prima, impio iudici Pilato s presentatus, eademque hora Marie Magdalene apparuisti; appare obis per eternam graciam, et da nobis ueram penitenciam, ut mala ue commisimus districte iudicemus, ne in extremo iudicio eterno ampnemur supplicio, set tuis fidelibus associemur in celesti[bu]s. Amen.
Oracio. Interueniat pro nobis. Benedicamus Domino. Deo gracias.

Ad Terciam.

Ympnus.

Hora qui ductus tercia fuisti Ad supplicia,
Christe, ferens in humeris crucem, pro nobis miseris,
Fac nos sic te diligere, uitam sanctamque ducere,
Ut mereamur requie frui celestis curie.
Laus, honor, Christo.
An. Dominus tanquam ouis ad uictimam ductus est, et non aperuit s suum. *Ps.* Exaudi, Deus, oracionem meam cum deprecor.
Capitulum. Tradebat autem iudicanti se iniuste, quia peccata nostra pse pertulit in corpore suo super lignum, ut, peccatis mortui, iusticie iuamus, cuius liuore sanati sumus. Deo gracias.
R. Proposito sibi gaudio, sustinuit crucem. Proposito.
V. Omni confusione contempta. Sustinuit. Gloria Patri.
V. Oblatus est, quia ipse uoluit. Et non aperuit os suum.
Ostende nobis, Domine, misericordiam t[uam. Et salutare tuum da obis].

Oremus.

Oracio. Domine J. C., qui hora diei tercia ad crucis penam pro nundi salute ductus es, te suppliciter exoramus, ut per uirtutem tue anctissime passionis omnia *peccata nostra deleas, et nos ad tue * Lf. 9b.
esurreccionis gloriam sempiternam misericorditer perducas. Qui uiuis. Benedicamus.

Ad Sextam.

Ympnus.

Crucem pro nobis subiit, et stans in illa siciit
Ihesus sacratis manibus, clauis fossus et pedibus.
Honor et benediccio sit crucifixo Filio:
Qui nos, suo supplicio, redemit ab exilio.
Laus, honor, Christo uendito, et sine causa [*&c.*, *ut s.* p. 168].
An. Posuerunt super caput eius causam ipsius scriptam, Ih's Nazaenus Rex Iudeorum. *Ps.* Credidi, propter quod.
Capitulum. Humiliauit semetipsum, factus Patri obediens usque ad mortem: mortem autem crucis. Deo gracias.
R. Oblatus est, Quia ipse uoluit. Oblatus.
V. Et non aperuit os suum. Quia ipse. Gloria Patri. Oblatus est.

V. Tradidit in mortem animam suam. Et cum sceleratis deputatu est. Ostende nobis, Domine, misericordiam tuam. [Et salutare.]

Oremus.

Oracio. Domine J. C., qui hora diei sexta crucis patibulum ascen distí, in qua salutem nostram sciciens felle et aceto te potari promisisti te suppliciter deprecamur, ut accenso et inflammato corde nostro sitim nos facias calicem tue passionis, et in te solo Domino crucifixo iugiter delectari. Qui uiuis. Benedicamus Domino. [*R.* Deo gracias.]

Ad ix. Ympnus.

Beata Christi passio sit nostra liberacio,
Et per hanc nobis gaudia collata sint celestia.
Gloria Christo Domino, qui pendens in patibulo
Clamans emisit spiritum mundum saluansque† perditum.
Laus, honor, Christo.

An. Cum accepisset Jhesus acetum dixit, Consummatum est: et inclinato capite emisit spiritum. *Ps.* Uoce mea.

Lf. 10. *Capitulum.* Decebat enim, propter quem omnia, *qui multos filios in gloriam adduceret† auctorem salutis per passionem consummari. Deo gracias.

R. Tradidit in mortem animam suam. Tradidit.

V. Et cum sceleratis deputatus est [:] animam suam. Gloria Patri. Tradidit.

V. Uere languores nostros ipse tulit. Et infirmitates nostras ipse portauit.

Ostende nobis, Domine, misericordiam tuam. Et salutare tuum da nobis.

Oremus.

Oracio. Domine J. C., qui hora diei nona expansis in cruce manibus et inclinato capite animam Deo Patri tradidisti, et clauibus dignatissime mortis tue paradisum reserasti: concede nobis supplicibus tuis, ut in hora mortis nostre animas nostras ad te, qui uerus Paradisus es, facias misericorditer peruenire. Qui uiuis et regnas.

Benedicamus Domino. Deo gracias.

Ad Uesperas.

Deus in adiutorium.

An. Dignus es, Domine Deus noster, accipere librum et soluere septem signacula eius; qui occisus es, et redemisti nos in sanguine tuo.

Ps. Exaltabo te, Domine, quoniam suscepisti me, *&c.*

Capitulum. Uidimus Ih'm, propter passionem mortis, gloria et honore coronatum, ut gracia Dei gustaret pro omnibus mortem. Deo gracias.

Ympnus.

Qui pressura mortis dura soluisti nexus criminum,
Nos ad pacem duc ueracem, Ih'u corona virginum[1].

[1] It will be observed that each stanza of the Mattins and the Vesper hymns of the Passion contains the opening phrase of some earlier familiar hymn.

*T*u flagellis potum fellis bibisti amarissime,
Pro peccatis perpetratis, Eterne Rex altissime.
*N*ostre genti recolenti mortis tue supplicium
Da uirtutem et salutem, Christe Redemptor omnium.
*I*n amara crucis ara fudisti riuos sanguinis,
Ih'u digne, Rex benigne, Consors paterni lu*minis, * Lf. 10b.
*S*anguis Christi, quem fudisti, peremptor hostis mundi,
Nos conducat, et inducat, Ad cenam Agni prouidi. Amen.

V. Disciplina pacis nostre super eum. [*R.*] Cuius honore sanati sumus.
Ant. Recessit pastor noster, Fons aque uiue, qui animam suam posuit
ro ouibus suis, et pro suo grege mori dignatus est. *Ps.* Magnificat.
Ostende nobis, Domine, misericordiam tuam. [*R.* Et salutare, *&c.*]

Oracio.

Domine J. Christe, qui hora diei uespertina iam mo[r]te peremptus de cruce deponi, et in tue mestissime matris manibus, ut pie creditur, ecipi uoluisti; concede propicius, ut, depositis peccatorum nostrorum arcinis, ante conspectum maiestatis tue presentari ualeamus. Qui uiuis t regnas cum Deo Patre.
Benedicamus Domino. [*R.*] Deo gracias.

Oracio.

Interueniat pro nobis, *et cetera ut supra.*

Ad Completorium.

*C*onuerte nos, Deus salutaris noster.
An. Plangent eum quasi unigenitum, quia innocens Dominus occisus st. *Ps.* Domine Deus salutis mee.
Capitulum. Christo passo in carne uos eadem cogitacione armamini.
eo gracias.

Ympnus.

*Q*ui iacuisti mortuus in petra, Rex innocuus,
Fac nos in te quiescere, semperque laudes promere.
*S*uccurre nobis, Domine, quos redemisti sanguine,
Et duc nos ad suauia eterna pacis gaudia.
*L*aus, honor, Christo uendito.

V. Mortuus est Christus propter delicta nostra. [*R.*] Et resurrexit ropter iustificacionem nostram.
An. Saluator mundi, salua nos omnes, qui per crucem et sanguinem edemisti nos: auxiliare nobis, te deprecamur, Deus noster. *Ps.* Nunc imittis.
Ostende nobis, Domine, misericordiam tuam. [Et salutare, *&c.*]

Oremus.

Oracio. Domine J. C., qui hora diei ultima sepulcro *quieuisti, et a * Lf. 11.
atre tua mestissima, et aliis mulieribus planctus et lamentatus fuisti; c nos, quesumus, compassionis lacrimis habundare, et ipsam passionem uam semper plangere, et eam, quasi recentem, cum ardentissimo de-derio retinere; qui uiuis et regnas.

Benedicamus Domino. [*R.*] Deo gracias.

An. Adoramus te, Christe Saluator, et benedicimus tibi: Quia pe sanctam crucem tuam redemisti mundum.

V. Omnis terra adoret te, Deus.

Et psallat tibi: psalmum dicat nomini tuo, Domine.

Oracio. Concede, quesumus, omnipotens et misericors Deus, u uulnera Unigeniti Filij tui, memoriam sue passionis et crucis, et su mortis imprimant cordibus nostris, et eis uehementer inhereant, qu nos perfecte illuminent, et inebrient mentes nostras, et tuo sempe facient amore feruentes; per eundem Christum.

Oracio. Interueniat pro nobis, quesumus, *ut supra.*

Beati Johannis apostoli et euangeliste, *ut supra.*

Oracio. Auxilientur† nobis, quesumus, Domine ih'u xp̄e, nunc et ii hora mortis nostre ad tuam clemenciam beati patris Francisci pia inte cessio, in cuius corpore prerogatiua mirabilis passionis tue signacul renouasti. Qui uiuis et regnas cum Deo Patre in unitate Spiritus sanct Deus, per omnia secula seculorum. Amen[1].

Benedicamus Domino. [*R.*] Deo gracias.

(*b*) On the reverse of lf. 11 is a very remarkable picture (in an oblon frame 3 in. high, by $4\frac{3}{4}$ in breadth) of St Veronica supporting with out stretched arms the great sheet or sudary with a large dark impressio of the vernicle or Holy Face. Above it are the lines (in red):

lf. 11b. **Hanc cum scripturam legis inspiciendo figuram*
Illo nempe die pietatis munere dye[2]
Non formidabis hostes tutusque meabis
Nec facies aliqua te contristabit iniqua.

Below the picture is the Office:

*S*alue sancta facies nostri Redemptoris
In qua nitet species diuini splendoris
*I*mpressa panniculo niuei candoris,
Dataque uerniculo signum ob amoris.
*S*alue decus seculi speculum sanctorum,
Quam uidere cupiunt spiritus celorum,
*N*os ab omni macula purga uiciorum
Atque nos consorcio iunge beatorum.
*S*alue nostra gloria in hac uita dura
Labili et fragili cito transitura.
*N*os perduc ad patriam o felix figura
Ad uidendum faciem que est Christi pura.
lf. 12. **E*sto nobis, quesumus, tutum adiuuamen,
Dulce refrigerium atque consolamen,
*U*t nobis non noceat hostile grauamen,
Ut fruamur requie, omnes dicant amen.

[1] *Sar.* 23 (fo. lxviii.) has a different prayer ('Deus, qui ecclesiam tuam B. Fran cisci meritis fetu,' *&c.*) in the Suffrage, *Franciscus, vir catholicus*, V. *Ora pro nobis.*

[2] dye = divinae. Cf. *Lucretius*, i. 22; *Persius*, i. 31; *Winchester Troper*, p. 34 ('*dia poemata*').

V. Omnis terra adoret te, Deus,
Et psallat tibi: psalmum dicat nomini tuo.
Ps. Deus misereatur nostri. Gloria Patri. Sicut erat. Kyrieleyson. Xp̄eleyson. Kyr. Pater noster. Et ne nos.
Signatum est super nos lumen uultus tui, Domine.
Dedisti leticiam in corde meo.
Fac mecum signum in bono.
Ut uideant, qui me oderunt, et confundantur, quoniam tu, Domine, adiuuisti me et consolatus es me.
Ostende nobis misericordiam tuam. [*R.* Et salutare, *&c.*]
Domine, exaudi oracionem meam. Et clamor meus.

Oracio. Deus qui nobis signatis lumine uultus tui memoriale tuum ad instanciam Ueronice ymaginem tuam sudario impressam relinquere uoluisti; Per crucem tuam et passionem tuam nobis tribue, ut ita nunc meritis per speculum et in enigmate uenerari, honorare, adorare ipsam ualeamus, ut te tunc facie ad faciem iudicem super nos uenientem securi uideamus, Dominum nostrum ih'm xp̄m Filium tuum, qui tecum uiuit et regnat Deus p. o. s. s. amen.

Oracio. Aspice ad me infelicem pietas immensa; respice in me crudelissimum, misericordia publica; desperatus ad omnipotentem uenio: uulneratus ad medelam curro: serua pietatem mansuetudinis, qui tam diu sustinuisti gladium ulcionis, dele innumerositatem criminum secundum multitudinem misericordiarum tuarum.

(*c*) The Wounded Side of Christ.

**Hanc oracionem composuit Egidius magnus: & dominus papa Johannes .xxii*^{9}*. dedicauit eam .C. dierum indulgencie. Et* beatus *Leo papa adiunxit quadraginta dies cotidie deuote dicentibus.* * Lf. 12^{b}.

⟨Picture ($1\frac{4}{5} \times 4\frac{2}{3}$ in.) of the Wound in the Side; a long pointed oval, in red and black, within a narrow oblong border, blue and white.⟩

*S*alue plaga lateris nostri Redemptoris
Ex te enim profluit fons rosei coloris
Et uera medicina tocius doloris,
Et eterna requies humani laboris.
*S*alue plaga Domini, salus peccatorum:
Tu es consolacio perfecta iustorum.
Et grata refeccio tu es beatorum.
Et pacis fruicio portaque celorum.
*S*alue plaga Domini, recens et fecunda,
Emanauit nam ex te salutaris unda:
*P*er quam liberabimur a morte secunda
Cuncti seruientes hic tibi mente munda.
*S*alue plaga Domini, domus requiei.
Tu tutum refugium, ancora fidei.
*P*er te iam a crimine nos purgemur rei.
Et post introibimus in conspectu Dei.

(*d*) The 'Veneration of the Passion' or 'Arms of Redemption.'

Lf. 13. **Summa annorum indulgencie de ueneracione passionis Domini nostri ih'u xp̄i .CCC. sexaginta & quinque dies; pro anno computato extendit pe unum diem ad .xviij. annos & dimidium cum tribus diebus.*

Item per ebdomadam, ad centum decem & nouem annos cum dimidio.

Item per mensem, ad quingentos deni†*, & octo annos cum .xij. septimanis.*

Item per annum, ad sex milia septingentos quinquaginta quinqu annos cum dimidio, & tribus diebus.

⟨Underneath this announcement of pardon there is a painting ($4\frac{3}{4}$ in square) on a pink ground with a narrow blue line about it: our Saviour fixed to the Cross by three nails. His eyes are closed in death. Blood flows from his Right Side into the open tomb at base. Above the top of the Cross, and with its centre on the blue border, rises His Visage as Living. The 'instruments,' or emblems of the Passion, are set in order round the central Figure, so as to complete 'these arms of the Passion.'

To the right side: (1) and (2) spear and sword, in red and gold; their points, upward. The next objects (3) and (4) are cruel black whips of five lashes and white handles, while (5) and (6) are a pair of bundles of green reeds or rods. These items (3) to (6) are arranged on either side of (7) the tall Pillar of the Scourging, round which (8) a thick cord is looped: (9) the Ladder of nine rungs stands upright, near to the dexter edge of the picture. Along the upper part of it, going from left to right, are ranged (10) the Pelican 'in His piety' self-vulned in the nest: (11) the smith's tongs; and (12) hammer. Then follow, beyond nº. (13) i.e. the Visage already described as central, (14) the stem and three truncated branches of the Vine, spouting Blood; (15) the Brasen Serpent on pole; (16) a right hand holding a lock of the dark Hair plucked off; (17) another right hand opened, to buffet. Then (below the left Arm of the Crucified Christ), as the eye passes inwards from the margin of the picture, the spectator sees (18) the white Veil of the Temple slung from a horizontal rod; (19) the traitor's purse, coloured red, showing seventeen pieces of the price of blood; (20) a rod or baton; (21) '*calix iste*' depicted as a chalice with xvth cent. rounded bowl and knop; (22) a knife; (23) the cock which crowed twice; (24) the seamless Holy Coat, purple, edged with white; (25) a club; (26) a domed lantern, with flat sides of green glass; (27) three dice; (28) a tall flagon, for the 'vinegar'; (29) another baton or rod, somewhat longer than the former, fills the vacant space, (30) the red staff or 'reed,'—with (31) the sponge on its point,—being parallel to it. Thus we return to the (left) side of the Cross (32) which rises, as we have said, from (33) the rectilinear open Tomb.

Under this picture are these lines, enumerating the '*redempcionis arma*,' the instruments or 'arms' of Christ's Passion.⟩

*C*rucem, corona*m* spinea*m*[32]
Clauos[25], diramque lancea*m*[1] } Deuote ueneremur.

[1–33] These numerals refer to the several items named in the foregoing description of the miniature, which, like a 'Royal Banner,' displays the Emblems of the Passion.

*Acetum[31], fel[28], ueronicam[13]
Virga(m)[29], sputa, & spongeam[31] } Iugiter meditemur. * Lf. 13b.
Velum[18], lanternam nobilem[26]
Pellicanum[10] et calicem[21] } Arundines pungentes[5,6],
Tunicam inconsutilem[24]
Conlumpnam † minime fragilem[7] } Et funes[8] urgentes,
Flagella[3,4], fustes innumerabiles[25,29]
Enses latronum horribiles[2] } Denarios ter denos[19],
Manus cedentes dissimiles[16,17]
Cultellos duros[22] et forcipes[11] } Urceos amenos[?28],
Serpentem[15], scalam[9] et malleum[12]
Sepulcrum[33], lumen, candelabrum } Corditer recolamus:
Faciunt hec nam regium
Vexillum, per quod gaudium } Perpetuum speramus.

V. Adoramus te, Christe, et benedicimus tibi:
[*R.*] Quia per hec passus sine culpa, nos a culpa misericorditer iberasti.

Oratio. Quesumus, omnipotens Deus, ut, qui redempcionis nostre rma temporaliter ueneramur, per hec indesinenter muniti, a peccaorum nostrorum nexibus liberemur, Per Christum Dominum nostrum.

Oracio. Deus, qui uoluisti...[*as on* p. 83] alligari, et sicut agnus nnocens ad uictimam duci, et conspectu Anne et Cayphe, Pilati et Herodis indesinenter offerri..., inter latrones deputari, fel*le et aceto * Lf. 14.
otari, lancea uulnerari, et super crucem mori; Tu, Domine, per has anctissimas penas tuas, quas ego indignus peccator recolo, et per anctam crucem tuam, libera me de penis inferni, et perducere me ligneris miserum quo perduxisti, tecum crucifixum, latronem tibi contentem: qui cum Deo Patre et Spiritu sancto uiuis et regnas Deus, er omnia secula seculorum. Amen.

Dicentibus hanc oracionem sequentem ter inter eleuacionem corporis Christi et Agnus Dei, ij° mill'a *anni indulgencie conceduntur.*

Domine Jhesu Christe qui hanc sacratissimam carnem et preciosum sanguinem tuum de glorioso Marie uirginis utero assumpsisti, et undem sanguinem...[*as on* p. 72] crucis pro salute nostra effudisti, de nortuis surrexisti, et...carne; Libera nos per hoc sacrum corpus tuum, uod modo in altari tractatur manibus sacerdotum, ab omnibus...periulis, presentibus et futuris. Amen.

⟨The Psalter (*'Incipit liber ympnorum uel soliloquiorum Dauid regis t prophete de Christo'*) follows in *Trin.* O. 3. 10, with a long prayer 'Suscipere dignare, Domine, sancte Pater, Omps. e. Deus, hos psalmos t has oraciones" *&c.* prefixed on f. 14b.⟩

⟨Among the Hymns which occupy ff. 112–136 and are arranged in natural order, we find in their proper places, among those which are

[1–33] These numerals refer to the several items named in the foregoing description f the miniature, which, like a 'Royal Banner,' displays the Emblems of the Passion. or n°. 10 cf. 'Adoro Te devote...Pie Pellicane Jesu.' *Aquinas.*

common to York and Salisbury, the 14 Hymns which have been enu merated by Henry Bradshaw as specially distinctive of York Use beside the verses *Proni rogamus Philippe* and *Jacobe iuste, frater Domini.* See *Br. Ebor.* ii. 265; *Sarum Breviary*, ed. Cantab. III. p. cxvi and note.

On f. 136b '*De modo dicendi exequias defunctorum*' is the simp heading to 'Placebo.' See pp. 99–113 in our text.

Then follows on f. 141 a single page on the excellence of the Psalte 'Canticum psalmorum animas decorat. Inuitat angelos in adiutorium Fugat demones...gaudebit, & apud Deum anima eius in celo mi ri fi c bit AMEN.'⟩

⟨The seven score and ten Psalms ('*psalmi dauyd vij^xx x.*') are arrange in their breviary order for each 'Nocturna' of the week. The *cantic* are included among them in their proper places. *Canticum Moysi a trono* is the name given to 'Audite celi.' 'Te Deum' is '*Canticu Ambrosii & Augustini*' which is followed by *Ympnus trium puerorum* and '*Ympnus* Athanasii ep̄i *Quicunque uult saluus esse.*' The order o the psalms and then of the canticles is given in a table of '*Touz le psalmz del psalter.*' After the table follows the Devotion here ascribe to St Anselm and St John the Evangelist.⟩

(*e*) The 'Orison of Sorrow and Compassion' ascribed to Anselm.

Lf. 143b. *Þis orison o sorow & compassiõ off oure lady saynt mary gedrit t gydyr saynt Anselme hir prest.

*W*hat man sayes it deuotly durant insuthfaste† penance haf an reuth[1] off ye blyssyng† mayden, Wete he wele for certayne yat he es i grace, hir son and hirs[2].

I haue writeñ sayes saynt *A*nselme yat saynt Johñ ye eu*a*ungelist after oure laydy was takeñ vpe intill' heueñ desiryd to se hir; he wa rauiste on a tyme. *I*n a Wysyon he saghe & herd how yt our' layd saynt mari talde to hyr sonne, yat in yis werlde, in fyue thyngis namely was scho mykylle anoyd. *F*yrst when Symeon sayd off me, thrurgh thi nawne saule sall' ye swerde off sorow passe.

*Y*e sec*u*nde tyme when *I* had lost ye aut[3] thre dayes, *I* soght ye w gretand hert.

*Y*e thrid tyme when *I* wyste in spiryd yt thow was tane & sulde thol dede. ¶ *Y*e ferthe tyme when *I* saghe ye hyng*a*nde on ye crosse w fresch wondys made rede *I*n yi nawne blod.

*Y*e fyfte tyme when I had ye in myne armes.

*H*yr soñ ansuerd to hyr:

*M*y swettest modyr, wat mane yat askys helppe off ye, for ye fyrste gre waunce, *I* sall' helppe hym off all' synnes and deliuer hym off all' ywelles

¶ For ye sec*u*nde, whaso p*r*ayes to ye, I sall' gyff hym contric*i*on of all' hys synnes in ye ende off hys lyffe.

*F*or ye thrid: I sall' deliuer hym o tribulacoñ off hert and off saule *A*nd iff any off hys frendes be taken for encheson[4] off hym, *I* sall deliue hym, *y*ff he pray ye for hym.

[1] 'rewth: *dolor, tristicia.*' (Manipulus Vocabulorum.)
[2] *i.e.* in her Son's favour and in her own. [3] aut=out. [4] 'encheson: *causa.*

For y^e^ ferthd †, I sall' make hym bryn in Goddys luffe, so y*at* he sall euer forgette me & yff he be so febyll', yat he haffe noght' my passyoñ in hert: noght for yi, I sall' gyf hym grace o swylk mede als alle hys ayes he had fullfylled it. * Lf. 144.

Whasa † pr*a*yes y^e^ by y^e^ fyfte p*er*turbacoñ, I sall' gyffe hym *gra*ce nd power' te y^e^ to do yi wylle off hym, ffor yi † ilka mān deuotly erue saynt Mary for what so scho wylle: yat wylle hyr sonne.

GAude cui Symeon senex prophetauit,
dicens, Tuam animam gladius p*er*intrabit.
Et accepit Puerum in ulnis & portauit.
uerbum cuius intima tua penitrauit.

GAude que dolenter Deum quesiuisti
et post diem tercium in templo inuenisti,
Sedentem cum doctoribus; cui sic dixisti,
*N*obis te querentibus, Fili, quid fecisti?

GAude, que in spiritu cognouisti Deum
Captum a Judeis tanquam uirum reum.
*P*assurum in patibulo propter peccatum meum,
*H*abuisti maximum dolorem propter eum.

GAude, iuxta crucem manens ut uirgo per Filium,
eius penas at[que] plagas cernens & supplicium,
*D*olor uisus tui cordis auxit[1] & uestigium,
*Q*uod p*re*cessit aliorum omnium marium.

GAude, felix, femina quondam leta uixisti,
*Ihesu*m quando viuum in brachiis tenuisti;
Set postea mestissima mulier fuisti
*E*um quando mortuum in vlnis constrixisti.

⟨The last leaf of the MS. is cut out[2]. The last page, which faced it, is led with a different text of the prayer *O bone Jesu* (ascribed in our ncoln book and elsewhere to St Bernardine) which we print on pp. 83, in our text of 1536.

It runs thus in MS. Trin. O. 3. 10, where space is still left for an namental initial letter :⟩

[O] Bone ih'u, O dulcissime Ih'u. O piissime Ih'u. O Ih'u, Fili uirginis Marie, plenus misericordia et pietate. O dulcis Ih'u, cundum magnam misericordiam tuam miserere mei. O clementissime 'u, deprecor te per illum sanguinem preciosum, quem pro peccatoribus * Lf. 144^b^.

[1] Perhaps we should read '*angit*,' i.e. *nos*; and *precellit*. '*Vestigium*' probably ers to the pierced Foot of Christ, represented possibly, on the lost leaf, as the art and the Wounded Side are depicted, and the Crucifix. See pp. 175, 176. herwise we should have expected, as H. A. W. notes, 'aliarum...mulierum' in last line of this 4th Stanza.

[2] The fly-leaf has had the remains of 'a very early copper engraving of the Virgin d Child' pasted on, but 'the greater part torn off,' and below this is the seemingly e xvii^th^ century shield drawn in heraldic colours (quarterly 1 and 4, *Arg.* between martlets *gules*, 3 bezants on a bend of the second, 2 and 3, *Sable*, 3 combs argent, Tunstall).

effundere uoluisti, vt abluas iniquitatem meam, & in me respicias, m
serum humiliter petentem, & hoc nomen Ihesu inuocantem. O nome
Ih'u nomen dulce, nomen Jh'u nomen dilectabile, nomen Jh'u nome
confortans. Quid est Jhesus nisi Saluator? Ergo Ih'u, propter nome
tuum salua me, ne peream, & qui plasmasti me & redemisti ne permitta
me dampnari, quem ex nichilo creasti. O bone Jh'u, ne perdas me i
iniquitate mea. Rogo te, Jh'u piissime, ne perdas me quem tua feci
omnipotens bonitas. O dulcis Jh'u, recognosce quod tuum est, et absterg
quod alienum est. O benignissime Jh'u, miserere mei dum tempus es
miserendi, ne dampnes me in tempore iudicandi; que vtilitas in san
guine meo dum descendo in eternam corrupcionem, quia non mortu
laudabunt te, Domine, neque omnes qui descendunt in infernum. O
amantissime Jh'u. O desideratissime Jh'u. O mitissime Jh'u. O Jh'u
Jh'u, Jh'u, admitte me intrare in numerum electorum tuorum. O Jh'u
salus in te credencium. O Jh'u, amator in te sperancium. O Jh'u, solaciu
ad te confugiencium. O Jh'u, dulcis remissio omnium peccatorum. O
Jh'u, Fili uirginis Marie, infunde in me graciam, sapienciam & caritatem
ut te possim perfecte diligere, te laudare, te *per*frui, tibi seruire, & in t
gloriari, & omnes qui diligunt nomen tuum, quod est Jhesus. Amen.

*** With the rudely constructed Suffrages, commemorative of Abp
Scrope, in the following Appendix, we may compare a Memorial i
honour of the opponent of Gaveston, Thomas, Earl of Lancaster, &c
who was taken at Boroughbridge and beheaded at Pontefract Castle
on Monday in Mid-lent, 22nd March, 1321–2. He was buried a
Leicester, and popularly accounted a martyr. See S. Baring-Gould
Lives of the Saints, iii. 414–21, ed. 1914. The Suffrage, scribbled by
saec. xiv., xv. hand on f. 144 of an early xiiith cent. *Psalterium* (MS. 6
in Clare College Library, at Cambridge, has been read by Dr James
who is, however, not responsible for the supplementary words suggeste
within square brackets where the MS. is probably defective:—

[*Ant.*] O Thoma dux Lanchastrie
gemmaque flos militie
qui in Dei nomine,
et propter fata Anglie
[Nos] sustine, [rogamus] te.
[℣.] Ora pro nobis, Christi miles:
[℟.] qui nunquam pauperes
ten[u]isti uiles.

Oremus.

[*Oratio.*] Omnipotens Deus, qui militem strenuum tuum et fidelem
Thomam comitem Lanchastrie per crudelem martiri[u]m palma [? celesti
glorie donare dignatus es; presta, quesumus, ut cuius commemoration
agimus temporaliter, eius patrocinio semper gaudeamus. Per.]

APPENDIX IV

FOUR SUFFRAGES IN COMMEMORATION OF RICHARD LE SCROPE, ABP. OF YORK (translated from the see of Chichester in 1398) who was esteemed as a martyr, beheaded on the feast-day of St William of York, 8th June, 1405, 'at his palace of Bishopthorpe, for rebelling against Henry IV. He is buried in York Minster, at the extreme N.E., and his tomb was for long a place of pilgrimage.' (M. R. James, *Descriptive Catalogue of MSS., Sidney Sussex College*, at the University Press, Cambridge, 1895, p. 45.)

(I.)

[*De Sancto Ricardo* (*le Scrupe*) *Archiepiscopo M.*]

* *Antiphona.* * MS. Ebor. xvi. K. 6, fo. 27.

[1]SALVE presul inclite, speculum fulgoris,
Felix pastor ouium, celici fons roris.
Plagas quinque gladii[2] moriens subisti,
Vnus vt pro populo morietur Christi.

Voluntatis impetu, legibus cassatis,
Capitis sentenciam tolerasti gratis;
Corpus qui necauerant spiritum necare
Arbitri nequiuerant, signa notant clare.

Ecce, quod Altitronus nouerit lucere,
In suo non poterit vernula[3] latere.

Versiculus. Amauit eum Dominus, et ornauit eum:
℟. Stola glorie induit eum.

* *Oratio.* * fo. 27b.

DEVS qui, inter ceteros capitalis let*h*i sentencie triumphantes[4], prelectum pastorem tuum Ricardum, ob constantem sui pacienciam, scire decreuisti; presta, quesumus, vt qui eorumque victimis† deuo-

[1] The initial letter to every line in this metrical antiphon was intended for subsequent illumination, never effected.

[2] Richard Scrope, Archbishop of York, was beheaded on St William's Day, 8th June, 1405, being Monday in Whitsun Week. 'He begged the headsman to deal five blows on his neck for the love of our Lord Jesu Christ, who being for us obedient to His Father unto death, bore five principal wounds in His Body.' See Sermon by Chancellor G. Austen, 14th Jan. 1917.

[3] A masculine diminutive.

[4] triumphantes: *forsan*, triumphatores. Some words in this collect have become so indistinct that they puzzled Dr Henderson himself. Fortunately I was able to make out the name 'ric'm' (i.e. Ricardum) which helps us to see the general meaning of the prayer, although for some of the words we cannot say precisely what the scribe intended to write. The Archbishop was piously believed to have been admitted (*ascitus*) to the company of martyrs who won their crown by bowing to the headsman's axe or sword.

cionis[1] simpliciter peragimus[2], triplices inimicos inter mundanas aduersitates facilius deuincere valeamus. Per Christum Dominum nostrum. Amen.

(II.)

From the St John's College Cambridge MS. 129 = E. 26. f.

Memoria de Sancto Ricardo Eboracensi archiepiscopo et martire.

Antiphona.

Ave decus sanctitatis Eboraci ciuitatis[3]
Dei prouidencia,
Presul eras veritatis Et exemplum castitatis
Speciali gracia.
Ricarde, pastor clare, Fac nos Christum sic amare
Tuis piis precibus,
Vt per te secum habitare Et cum sanctis collaudare
Donet in celestibus.

℣. Ora pro nobis, martir Christi,
℟. Vt liberemur a morte tristi.

Oracio.

O omnipotens sempiterne Deus, qui beatum Ricardum pium pontificem tuum miraculis gloriosis coruscare uoluisti, et beatissimo Thome martiri tuo coequari fecisti, presta quesumus vt eorum piis intercessionibus ab omnibus liberemur angustiis, quos eadem fides et passio vere fecit esse germanos. Per Christum dominum[4].

(III.)

From Mrs Willett's MS. xvth cent. f. 101[b].

Memoria de S. Ricardo Scrupe martire et confessore.

[*Ant.*] Alme Ricarde, Dei martyr, nostri miserere,
Ut placeamus ei: fac nos peccata cauere.

℣. Intercede pro nobis, Ricarde beate.
℟. Vt que salubriter petimus consequamur a te.

[1] qui eorumque victimis devotioni†; so Dr Henderson read the words. The sense required seems to suggest 'ut nos, qui ipsius sociorumque eius' (*or* 'ut qui sanctorum') 'uictricem deuocionem (*or* deuocionis memoriam) simpliciter peragimus.'

[2] peraginis†: (*W. G. H.*); peragramus: (*Chr. W.*), i.e. 'go on the devout Pilgrimage of Grace in singleness of heart alone.'

[3] For the accent on 'Eborácum,' cf. *Missal*, ii. 45.

[4] Communicated by the kindness of Mr C. W. Previté-Orton, St John's Coll. Cam., Librarian. MS. 129 is described by Dr M. R. James as a xvth century book of Hours, the Litany as well as the Horae B. V. Mariae being of Salisbury use. The foregoing is one of the Memoriae at Lauds.

Oratio.

DEVS, qui beatum et electum martirem tuum Ricardum preclare patientie titulis in Cristo sue mortis articulo singulariter illustrasti, da nobis famulis tuis, eius piis meritis, et amare sic in presenti munere, vt ad eterna valeam[us] gaudia peruenire. per Christum[1].

(IV.)

From a xvth cent. addition at the end of the (xiiith, xivth cent.) Augustinian *Diurnale* bequeathed in 1643 by Samuel Ward (see *D.N. Biog.*) to his College, *Sidney Sussex, Cambridge*; now MS. Δ. 3. 17 (no. 62) lf. 207^{b}. *Catalogue*, 1895, pp. 44–5, where Dr James has given the text with his description. He suggests that it may have come, not impossibly, from the monastery of Carlisle.

Surregor laicus, de nacione Ebreus, ex inspiracione diuina hanc oracionem composuit ex mandato beati Ricardi Scrop [:] huc transmisit cum sentencia,

Hic est vere ille choruscans inter mille sanctorum.
Ante Deum oret pro nobis e.....

Supplica pro nobis, beate Ricarde:
Vt ueniamus celo sine tarde.

Oremus.

OMnipotens sanctorum, sancte, vniversorum Domine, qui[2] cotidie pij Ricardi meritis quam plurima ostendis miracula; concede propicius, quod sicut negocia nostra continue tibi offerat, ut [in] die nouissimo coram te gloriose nos perducat, per Dominum nostrum.

[1] Communicated by the late Edgar Hoskins, M.A. We owe to Mr Henry Littlehales, among many kindnesses, permission to use an account of Mrs Willett's MS. York *Horae*, which has appeared in his book, *The Prymer, or Lay Folks' Prayer Book* (E.E.T.S., 1897, O.S., 109), ii. p. xli. n., where he has given Dr G. F. Warner's authority for the relative dates of Mrs Willett's MS. and two others which we have each of us examined.

[2] One has written 'quere,' above the line.

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ABBREVIATIONS USED IN THIS INDEX

*Ant*iphona.	*Beatus.*	*Ben*edictio.	*Confessor.*
*Cap*itulum.	D'ne = Domine.	*Episcopus.*	*Ev*angelista (or *Ev*angelium).
*ymn*us.	J. C. = Jesu Christi.	*lec*tio.	*lit*ania.
Martyr.	MM. = Martyres.	Omps = Omnipotens.	*Ps*almus.
s. = quaesumus.	*Re*sponsorium.	*Sanctus.*	SS. = Sancti.
*uffrag*ium.	*Virgo.*	*V*ersus (or *V*ersiculus).	

Names of Saints here given in the genitive case usually indicate their ccurrence in the Kalendar of 1536, and vocatives are often taken directly rom the Litany. Some deviations from this rule, however, may be noticed n our index, as also in our originals.

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THE SURTEES SOCIETY.

REPORT FOR THE YEAR MCMXIX.

The last Report was issued when the war clouds were lifting and fresh hope was springing up in the hearts of all. Perhaps no class indulged such hope more fervently than scholars and literary men, who anticipated the resumption of studies and enterprises which had been rudely interrupted by the dark days. We have now learnt what, as readers of history, we might have seen written large in the story of the great upheavals of the seventeenth and eighteenth centuries, that no armistice and no peace can at once restore what has been so ruthlessly broken up. It is not merely that we are all occupied with the problems of reconstruction and the real trouble of living, whilst our hearts are still sad within us, but that in prosaic ways a new situation has arisen. At no time in the history of modern publishing has it been so difficult to place before the world the results of learning. The cost of production, as it depends on salaries, paper, printing and binding, has swelled to more than twice the amount that was required before the war, and we are assured that prices will not alter materially in the years to come. At all events the greater number of the present subscribers to the Surtees Society are not likely to see the resumption of pre-war conditions so far as expenses are concerned. It will therefore prove to be an anxious question for the Council to consider how far it may be possible to continue the Society on the old lines, so far as subscriptions and contributions are concerned. Where all subscriptions are being increased with no corresponding rise in the case of fixed incomes, any augmentation of the yearly subscription paid by members is much to be deprecated. Indeed a rise of 50 or even 100 per cent. in the amount as at present regulated may result in a corresponding drop in the list of subscribers. Meantime the Council beg all existing members to study the position and to take up the far better plan of increasing the number of contributors and members. Accordingly the request contained in the last Report is repeated, and all members of the Society are urgently asked to seek for fresh names to submit to the Council for election. This, indeed, is a matter which in any case is of

the utmost importance as we contemplate the gaps in our list occasioned by death or removal.

The difficulties of the time have been reflected in the issue of volumes. Everything has been retarded, and in the present condition of the labour market no blame can properly attach to Council, Secretary, or Editors. What has tended to delay has been beyond their control. Since the last Report for 1918 was printed, only one volume has been actually issued, viz., No. 131 for 1918, and the present Report introduces a second volume, viz., No. 132 for 1919, which has been kept back by the operation of the circumstances to which reference has been made. Mr. J. Crawford Hodgson's book consists of Northumbrian Documents of the seventeenth and eighteenth centuries. He has printed in it additional documents connected with Bishop Cosin, which may well be compared with those printed in Nos. 37, 47, 52 and 55 by the late Rev. George Ornsby. Mr. Hodgson has also included documents connected with the differential treatment of Roman Catholics in Northumberland in the reign of James II. All these previously inedited papers are a useful contribution for that period to the history of Northumberland. The Editor has supplied in connexion with the Cosin correspondence certain pedigrees which will be found valuable by North Country genealogists.

The present volume gives an account of itself in the useful preface prefixed to it by the Editor. There can be no doubt that by a large class of scholars, both in the old world and in the new, the Surtees Society is chiefly valued on account of the Northumbrian scriptural and liturgical works which were printed many years ago. Mr. George Waring contributed the interlinear glosses on the Gospels of St. Mark, St. Luke, and St. John, which survive amongst the Cotton MSS. in the British Museum, whilst Mr. Stevenson edited the similar gloss on St. Matthew's Gospel, and also the Anglo-Saxon and Early English Psalter, and the Anglo-Saxon Hymnarium. These books illustrated the "first-English" Bible of the North of England. Dr. Henderson and Mr. Lawley printed (as the preface in this volume explains) various York liturgical books. Chancellor Wordsworth has now completed the series, perhaps, by adding the York Hours, a very important work for understanding the popular religion of the North amongst the more educated classes in the reign of Henry VIII. These York volumes illustrate the devotional life of the people.

Turning to works in preparation: Mr. Dendy's continuation of the "Visitations of the North" is now passing through the press, and will shortly be issued. It will comprise Flower's "Visitation of Yorkshire" in 1563, from Ashmole MS. 834, and in 1587 from Anstis MS. C 9. The two other visitations mentioned at the top of page lxvi in Surtees Vol. 122, together with an analytical table of all the visitations to 1575, will then await treatment in a third and concluding volume.

The book which Mr. Dendy is editing will be followed in 1921 by the "Percy Bailiff Rolls," to be edited by Mr. J. Crawford Hodgson, and by the "Protestations from the County of Durham of 1642," edited by Mr. H. M. Wood. The single volume for 1922 will be a collection from the "Liber Cartarum" and from other Corporation Records of Newcastle-upon-Tyne. Other works in preparation will be found on p. 12 of this Report.

The Council have to lament the death of Mr. Richard Welford, the well-known Newcastle Antiquary. He did not indeed edit any volume for the Society with which he was connected since 1892, but reference to the last number of *Archæologia Æliana* will shew how extensive were his contributions to the elucidation of Northumbrian history. It is, moreover, safe to say that as a Vice-President of the Surtees Society he helped to shape the course of its policy by constant counsel during recent years.

THE SURTEES SOCIETY,

ESTABLISHED IN THE YEAR 1834,

In honour of the late Robert Surtees of Mainsforth, Esquire, the author of the History of the County Palatine of Durham, and in accordance with his pursuits and plans; having for its object the publication of inedited Manuscripts, illustrative of the intellectual, the moral, the religious, and the social condition of those parts of England and Scotland included on the east between the Humber and the Firth of Forth, and on the west between the Mersey and the Clyde, a region which constituted the ancient Kingdom of Northumbria.

NEW RULES AGREED UPON IN 1849; REVISED 1863.

I.—The Society shall consist of not more than three hundred and fifty members.

II.—There shall be a Patron of the Society, who shall be President.

III.—There shall be twenty-four Vice-Presidents, a Secretary, and two Treasurers.

IV.—The Patron, the Vice-Presidents, the Secretary, and the Treasurers shall form the Council, any five of whom, including the Secretary and a Treasurer, shall be a quorum competent to transact the business of the Society.

V.—The twenty-four Vice-Presidents, the Secretary, and the Treasurers shall be elected at a general meeting, to continue in office for three years, and be capable of re-election.

VI.—Any vacancies in the office of Secretary or Treasurers shall be provisionally filled up by the Council, subject to the approbation of the next general meeting.

VII.—Three meetings of the Council shall be held in every year, on the first Tuesday in the months of March, June, and December; and the place and hour of meeting shall be fixed by the Council, and communicated by the Secretary to the members of the Council.

VIII.—The meeting in June shall be the Anniversary, to which all the members of the Society shall be convened by the Secretary.

IX.—The Secretary shall convene extraordinary meetings of the Council, on a requisition to that effect, signed by not less than five members of the Council, being presented to him.

X.—Members may be elected by ballot at any of the ordinary meetings, according to priority of application, upon being proposed in writing by three existing members. One black ball in ten shall exclude.

XI.—Each member shall pay in advance to the Treasurer the annual sum of one guinea. If any member's subscription shall be in arrear for two years, and he shall neglect to pay his subscription after having been reminded by the Treasurer, he shall be regarded as having ceased to be a member of the Society.

XII.—The money raised by the Society shall be expended in publishing such compositions, in their original language, or in a translated form, as come within the scope of this Society, without limitation of time with reference to the period of their respective authors. All editorial and other expenses to be defrayed by the Society.

XIII.—One volume at least, in a closely printed octavo form, shall be supplied to each member of the Society every year, free of expense.

XIV.—If the funds of the Society in any year will permit, the Council shall be at liberty to print and furnish to the members, free of expense, any other volume or volumes of the same character, in the same or a different form.

XV.—The number of copies of each publication, and the selection of a printer and publisher, shall be left to the Council, who shall also fix the price at which the copies, not furnished to members, shall be sold to the public.

XVI.—The armorial bearings of Mr. Surtees, and some other characteristic decoration connecting the Society with his name, shall be used in each publication.

XVII.—A list of the officers and members, together with an account of the receipts and expenses of the Society, shall be made up every year to the time of the annual meeting, and shall be submitted to the Society to be printed and published with the next succeeding volume.

XVIII.—No alteration shall be made in these rules, except at an annual meeting. Notice of any such alteration shall be given, at least as early as the ordinary meeting of the Council immediately preceding, to be communicated to each member of the Society.

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WITH THEIR RESPECTIVE SALE PRICES.

N.B.—Of several of these Volumes the number of copies on hand is very small; some will not be sold, except to Members of the Society under certain conditions, and all applications for them must be made to the Secretary.

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1. Visitations of the North in 1552 and 1567. Vol. II. To be edited by Dr. F. W. Dendy.

2. The Percy Bailiff Rolls at Alnwick Castle. To be edited by Mr. J. C. Hodgson.

3. Protestations from the County of Durham in 1642. To be edited from the House of Lords' MS. by Mr. H. M. Wood.

4. A Volume from the Liber Cartarum and kindred documents belonging to the Corporation of Newcastle-upon-Tyne. To be edited by Mr. A. M. Oliver.

5. Pope Nicholas's Taxatio and the Valor Ecclesiasticus for Yorkshire. To be edited by Mr. Hamilton Thompson.

6. Papers from various sources relating to the sequestrated Clergy, 1642—1660. To be edited by Professor Jenkins, Lambeth Librarian.

7. The Chronicle of St. Mary's Abbey, York, from the MS. in the Bodleian Library. To be edited by Mr. H. H. E. Craster.

8. A new edition of the Durham *Liber Vitæ* in facsimile.

LIST OF OFFICERS & MEMBERS, 1919.

PATRON AND PRESIDENT.

WILLIAM BROWN, F.S.A., Sowerby, Thirsk.

VICE-PRESIDENTS.

KENNETT C. BAYLEY, Durham.
R. C. BOSANQUET, Rock, Alnwick.
THE VERY REV. CANON BROWN, Old Elvet, Durham.
REV. C. V. COLLIER, Langton Rectory, Malton.
FRANCIS COLLINS, M.D., Lyme Regis.
E. W. CROSSLEY, Holywell Green, Halifax.
THE VERY REV. MONSIGNOR CULLEY, Coupland Castle.
F. W. DENDY, Osborne Road, Newcastle-on-Tyne.
R. H. EDLESTON, D.C.L., Rhadegund Buildings, Cambridge.
REV. H. ELLERSHAW, The Castle, Durham.
REV. CANON FOWLER, Winterton, Doncaster.
J. CRAWFORD HODGSON, Alnwick.
J. G. HODGSON, Newcastle-on-Tyne.
W. T. LANCASTER, Clarendon Place, Leeds.
REV. J. M. MARSHALL, Croft Rectory, Darlington.
A. M. OLIVER, West Jesmond Villa, Newcastle.
COLONEL PARKER, C.B., Browsholme Hall, Clitheroe.
THE VERY REV. H. E. SAVAGE, Dean of Lichfield.
BRIGADIER-GENERAL SURTEES, C.B., Mainsforth Hall, Ferryhill.
MAJOR TURTON, Kildale Hall, Grosmont, York.
REV. F. G. WESLEY, 70, Christchurch Road, Winchester.
REV. CANON WILSON, Dalston Vicarage, Cumberland.
H. M. WOOD, Tankerville Terrace, Newcastle.

SECRETARY.

THE DEAN OF GLOUCESTER (DR. GEE).

TREASURER.

JOHN GEORGE GRADON, Durham.

MEMBERS, WITH THE DATES OF THEIR ADMISSION.*

Wilfrid H. Acum, 15, Lordship Lane, Wood Green, N. 7th March, 1911.
Rev. C. E. Adamson, Houghton le Spring Rectory. 4th December, 1898.
Guy Allgood, Hunwick, Humshaugh. 2nd March, 1920.
Rev. Geo. Austen, Chancellor of York, York Minster. 5th December, 1916.
Kennett C. Bayley, Durham. 1st December, 1903. (*Vice-President and Auditor*, 1906—1918.)
Sir Hugh Bell, Bart., Rounton Grange, Northallerton. 4th June, 1907.

* The number of three hundred and fifty members, to which the Society is limited, is generally full. Judging from past experience, there will be ten or twelve vacancies every year, and these will be regularly filled up. New members will be elected by the Council according to priority of application, unless the son or representative of a deceased member wishes to be chosen in his place. This list is corrected up to December, 1919.

John Bilson, Hessle, Hull. 5th March, 1895.
Thomas M. Blagg, 25, Cartergate, Newark-on-Trent. 4th December, 1898.
C. H. Blair, 57, Highbury, Newcastle-on-Tyne. 1st June, 1915.
Lord Bolton, Bolton Hall, Wensley. 5th March, 1889.
R. C. Bosanquet, Rock, Alnwick. 4th December, 1917.
Rev. D. S. Boutflower, Sherburn House, Durham. 6th June, 1916.
Messrs. Bowes and Bowes, Cambridge. 7th March, 1865.
Noel P. W. Brady, Ferryside, Twickenham. 1st December, 1903.
Alfred Brewis, 20, Granville Road, Newcastle-on-Tyne. 2nd March, 1920.
W. Parker Brewis, Glenbrae, Jesmond Park, Newcastle. 3rd March, 1908.
John A. Brooke, Fenay Hall, Huddersfield. 1st December, 1908.
Very Rev. William Brown, Old Elvet, Durham. 3rd December, 1889. (*Vice-President*, 1897—1918.)
William Brown, The Old House, Sowerby, Thirsk. 3rd December, 1889. (*Secretary*, 1897—1916. *Vice-President*, 1916. *President*, 1918.)
George Buchannan, Whitby. 6th June, 1876.
Rev. R. D. Budworth, The School, Durham. 2nd March, 1920.
Rosalind, Countess of Carlisle, Boothby Manor House, Brampton. 4th December, 1912.
H. F. Chadwick, Lyndhurst, Dewsbury. 3rd June, 1919.
J. E. Champney, Abchurch Chambers, London, W. 3rd December, 1895.
H. M. Chapman, St. Martin's Priory, Canterbury. 6th June, 1882.
G. V. Charlton, Woodford House, Thrapston. 2nd December, 1919.
Edward Thomas Clark, Snaith, Yorkshire. 7th December, 1880.
G. D. A. Clark, Belford Hall, Northumberland. 1st December, 1874.
Mrs. Clayton, Chesters, Northumberland. 2nd December, 1890.
Wilfrid J. Cochrane, Northern Counties Club, Newcastle. 3rd June, 1919.
Rev. Carus Vale Collier, Langton Rectory, Malton. 3rd December, 1897. (*Vice-President*, 1917—1918.)
Francis Collins, M.D., St. Andrews, Lyme Regis. 7th December, 1886. (*Vice-President*, 1897—1919.)
Lady Cowell, Clifton Castle, Bedale. 5th March, 1895.
Right Rev. Bishop Cowgill, Bishop's House, Leeds. 3rd December, 1911.
Herbert H. E. Craster, All Souls' College, Oxford. 4th December, 1906.
The Marquis of Crewe, Crewe Hall, Nantwich. 30th December, 1858.
Lord Crewe's Trustees, c/o K. C. Bayley, The College, Durham. 2nd June, 1891.
Dean and Chapter of Canterbury (Rev. Dr. Mason). 5th June, 1917.
E. W. Crossley, Broadcar, Holywell Green, Halifax. 5th June, 1906. (*Vice-President*, 1918.)
Very Rev. Matthew Culley, Coupland Castle, Northumberland. 5th June, 1902.
F. W. Dendy, D.C.L., Eldon House, Osborne Road, Newcastle-on-Tyne. 4th December, 1894. (*Vice-President*, 1897—1918.)
Sir Lewis T. Dibdin, D.C.L., Nobles, Dormansland, Surrey. 3rd March, 1891.
Robert Dobson, Golden Square, Market Place, Warrington. 6th June, 1907.
Bishop of Durham, Auckland Castle. 3rd March, 1908.
Earl of Durham, K.G., Lambton Castle. 1st December, 1901.
R. H. Edleston, D.C.L., Rhadegund Buildings, Cambridge. 3rd December, 1895. (*Vice-President*, 1908—1918.)
Rev. H. Ellershaw, The Castle, Durham. 1st March, 1892. (*Vice-President*, 1918.)
C. J. Fogg Elliot, Staindrop, Darlington. 6th June, 1913.
Mrs. Vyner Ellis, Minsterworth Court, Gloucester. 6th March, 1917.
H. G. Carr-Ellison, 15, Portland Terrace, Newcastle. 4th December, 1906.

Col. F. H. L. Errington, 15 Old Square, Lincoln's Inn, W.C. 5th December 1916.
J. Meade Falkner, Divinity House, Durham. 5th December, 1905.
Wm. Farrer, Hallgarth, Carnforth. 3rd March, 1914.
Miss F. Foyle Fawcett, North Bailey, Durham. 6th March 1917.
Mrs. Hugh Fenwick, Brinkburn Priory, Morpeth. 3rd June, 1897.
David Flather, Brush House, Shire Green, Sheffield. 3 December 1918.
C. D. Forster, Clerk of Peace, Burradon, Rothbury, 6th June, 1916.
Rev. Canon Foster, Timberland Vicarage, Lincoln. 5th June, 1912.
Rev. Canon Fowler, D.C.L., Winterton, Doncaster. 4th June, 1872. (*Vice-President*, 1872—1919. *Treasurer*, 1883—88.)
Very Rev. Henry Gee, D.D., Deanery, Gloucester. 3rd June, 1902. (*Vice-President*, 1905—1916. *Secretary of the Society*, 1916.)
W. W. Gibson, 7, Grey Street, Newcastle. 3rd June, 1919.
Rev. A. R. R. Gill, Vicarage, Market Weighton. 1 December, 1918.
John George Gradon, Lynton House, Durham. 3rd March, 1891. (*Treasurer*, 1891—1919.)
Neville Hadcock, Harden, Long Benton. 4th December, 1917.
Sir W. H. Hadow, Sheffield University. 5th December, 1916.
C. O. Hall, Settrington House, Malton. 4th December, 1900.
Right Rev. H. Hensley Henson, Bishop of Hereford. 3rd June, 1913. (*Vice-President*, 1912—1919.)
R. B. Hepple, LL.D., 3, Meldon Terrace, South Shields. 4th December 1917.
T. E. Hodgkin, Old Ridley, Stocksfield-on-Tyne. 2nd December, 1913.
J. C. Hodgson, Bailiff-gate, Alnwick. 6th December, 1892. (*Vice-President*, 1899—1919.)
J. G. Hodgson, Northern Counties Club, Newcastle-on-Tyne. 14th August, 1885. (*Vice-President*, 1897—1919.)
John E. Jefferson Hogg, 59, Elm Park Gardens, London, S.W. 1st December, 1903.
Rev. H. C. Holmes, Birkby Rectory, Northallerton. 4th December, 1877.
Beresford Horsley, Hurworth Grange, Darlington. 7th December, 1915.
Lord Hotham, West Hill, Tichfield, Hants. 3rd December, 1872.
Wm. I'Anson, Glenside, Saltburn-by-Sea. 2nd December, 1913.
W. A. James, 22, Norfolk Square, London. 2nd March, 1897.
Lord Joicey, Ford Castle, Northumberland. 5th December 1882.
Walter J. Kaye, Jnr., Park View, Harrogate. 6th March 1917.
A. B. Kempe, K.C., Chancellor of Newcastle, 2, Paper Buildings, Temple, London. 5th March, 1889.
H. F. Killick, Rawdon, Marlbro Road, Bournemouth. 5th December, 1899.
Miss Barbara Kirby, Linthorpe, Middlesbrough. 2nd March, 1915.
A. L. Knight, Currer Hall, Ilkley. 4th December, 1900.
W. H. Knowles, Akenside Cottage, Jesmond. 6th March, 1906.
W. T. Lancaster, 7, Clarendon Place, Leeds. 4th December, 1883. (*Vice-President*, 1918.)
J. Wickham Legg, M.D., 4, St. Margaret's Road, Oxford. 2nd December, 1890.
William Madden, Norham-on-Tweed. 6th June, 1916.
Thomas W. Marley, Marton Grove, Darlington. 4th June, 1895.
Rev. J. M. Marshall, Croft Rectory, co. Durham. 5th March, 1889. (*Vice-President*, 1899—1919.)
James Melrose, Clifton Croft, York. 7th December, 1875.
Walter Morrison, 77, Cromwell Road, London. 1st March, 1864.
R. S. Nisbet, 8, Grove Street, Newcastle-on-Tyne.
Very Rev. W. Foxley Norris, D.D., Dean of York. 4th December, 1917.
Lord Northbourne, Betteshanger, Sandwich. 7th March, 1893.

The Duke of Northumberland, Alnwick Castle. 4th June, 1918.
A. M. Oliver, West Jesmond Villa, Newcastle-on-Tyne. 5th December, 1911 (*Vice-President*, 1918.)
John Orberry, 21, Grasmere Street, Gateshead. 3rd June, 1919.
Wm. Page, Frognal Cottage, Hampstead. 1st December, 1885.
Colonel Parker, C.B., Browsholme Hall, Clitheroe. 6th March, 1907. (*Vice-President*, 1913—1919.)
Parker and Son, 27, Broad Street, Oxford. 7th March, 1912.
Howard Pease, Otterburn Tower, Woodburn. 3rd December, 1901.
Rev. Edw. Pelham Pestle, University College, Durham. 2nd December, 1919.
Rev. R. H. J. Poole, The School, Durham. 2nd March, 1920.
Sir J. W. Ramsden, Bart., Byrom Hall, South Milford, Yorkshire. 14th March, 1862.
The Marquess of Ripon, Studley Royal, Yorkshire. 7th December, 1909.
J. W. Robinson, Brokenheugh, Haydon Bridge. 7th December, 1909.
W. H. Rylands, South Bank Lodge, Campden Hill Place, Kensington, W. 5th June, 1883.
Philip Saltmarshe, Lt.-Col., Saltmarshe Howden, E. R., Yorks. 4th December, 1894.
Very Rev. H. E. Savage, Dean of Lichfield. 3rd December, 1897. (*Vice-President*, 1913—1919.)
John Scott, 7, West View, Ilkley, Yorkshire. 4th March, 1919.
Slingsby D. Shafto, Beamish Park, co. Durham. 7th March, 1905.
J. B. Simpson, Bradley Hall, Wylam-on-Tyne. 3rd December, 1901.
F. W. Slingsby, Thorpe Underwood Hall, Ouseburn, York. 3rd December, 1878.
John T. Spalding, 22, Villa Road, Nottingham. 5th December, 1899.
Brigadier-General H. C. Surtees, C.B., D.S.O., Mainsforth, Ferryhill. 5th December, 1911. (*Vice-President*, 1913—1919.)
H. P. Surtees, 6, St. Helen's Place, E.C. 6th June, 1899.
Siward Surtees, Somersham, Maidenhead. 3rd December, 1895.
Thos. Taylor, Chipchase Castle, Northumberland. 3rd March, 1902.
Rev. R. Fetzer Taylor, Grundisburgh House, Woodbridge, Suffolk. 1st December, 1903.
Nicholas Temperley, Carlton Terrace, Low Fell. 2nd March, 1920.
Major A. C. Tempest, Broughton Hall, Skipton. 3rd June, 1879.
Mrs. Graves Tempest, Bradenham House, High Wycombe. 9th December, 1909.
F. J. Thairlwall, 12, Upper Park Road, Hampstead, London. 3rd December, 1875.
A. Hamilton Thompson, South Broomfield, Jesmond Road, Newcastle. 1st December, 1919.
T. A. Thorpe, Bondgate Hall, Alnwick. 6th June, 1916.
Legh Tolson, Elm Lea, Dalton, Huddersfield. 7th December, 1886.
Truslove and Hanson, 153 Oxford Street, London. 4th December, 1917.
Robert B. Turton, Kildale Hall, Grosmont, York. 2nd March, 1897. (*Vice-President*, 1903—1919.)
Hon. S. R. Vereker, Hamsterley Hall, Durham. 5th March, 1917.
Kenneth H. Vickers, Armstrong College, Newcastle. 7th December, 1915.
Lady Alwyne Compton Vyner, Newby Hall, Yorks. 7th December, 1915.
Henry Wagner, 13, Half Moon Street, Piccadilly, London. 4th December, 1877.
William Warde-Aldam, Frickley Hall, Doncaster. 3rd March, 1891.
Sir T. E. Watson, Bart., St. Mary's Lodge, Newport, Mon. 2nd March, 1909.
The Rt. Rev. J. E. C. Weldon, D.D., Dean of Durham. 3rd December, 1918.

Rev. F. G. Wesley, Winchester. 5th December, 1882. (*Vice-President*, 1899—1919.)
Sir Hedworth Williamson, Bart., Whitburn Hall, co. Durham. 3rd December, 1895.
Rev. Jas. Wilson, Dalston Vicarage, Cumberland. 4th June, 1903. (*Vice-President*, 1906—1919.)
Leonard Wilson, 926 Pennsylvania Avenue, Washington, U.S.A. 4th December, 1917.
H. M. Wood, 12, Tankerville Terrace, Newcastle. 4th March, 1902. (*Vice-President*, 1917—1919.)
Rev. Canon Wordsworth, St. Nicholas Hospital, Salisbury. 5th December, 1893.
The Lord Archbishop of York, Bishopthorpe, York. 2nd March, 1909.

LIBRARIES AND PUBLIC INSTITUTIONS:—

The University of Aberdeen. 1st March, 1881.
The Library of Ampleforth Monastery, near York. 3rd December, 1895.
The John Hopkins University, Baltimore, U.S.A. 5th June, 1883.
The Enoch Pratt Free Library, Baltimore, U.S.A. 3rd December, 1889.
The Barnsley Free Library. 2nd March, 1915.
The Barrow-in-Furness Public Library. 3rd December, 1901.
The Battersea Central Library. 3rd December, 1901.
The Queen's University, Belfast. 7th December, 1886.
The Birmingham Free Library. 3rd March, 1874.
The Oratory, Birmingham. 2nd June, 1914.
St. Thomas' Abbey, Erdington, Birmingham. 3rd December, 1901.
The Bolton Public Library. 4th March, 1884.
The Boston Athenæum, U.S.A. 1st March, 1870.
The Peabody Institute, Boston, U.S.A. 4th March, 1873.
The Boston Public Library, U.S.A. 7th December, 1886.
New England Historic Genealogical Society, Boston, U.S.A. 6th March, 1903.
The Bradford Free Library. 5th June, 1883.
Bristol Public Libraries. 2nd December, 1902.
The Society of Bollandist Fathers, Brussels. 3rd December, 1895.
Grosvenor Library, Buffalo, New York, U.S.A. 6th March, 1904.
The University of California, Berkley, U.S.A. 5th March, 1903.
Christ's College, Cambridge. 13th December, 1862.
Trinity College, Cambridge. 5th June, 1866.
The Public Library, Cardiff. 4th December, 1890.
The Carlisle Free Library, Tullie House, Carlisle. 1st March, 1892.
The Chelsea Public Libraries. 1st March, 1892.
The Dean and Chapter of Chester. 1st March, 1887.
The Chicago Public Library, U.S.A. 1st March, 1887.
The Newberry Library, Chicago, U.S.A. 6th December, 1892.
The University of Chicago, U.S.A. 3rd June, 1902.
University Library, Christiania. 7th March, 1903.
Cincinnati Public Library, U.S.A. 3rd December, 1901.
Downside Abbey Library, Stratton on the Fosse, Bath. 4th December, 1917.
Royal Library, Copenhagen. 7th March, 1905.
The Darlington Public Library. 2nd June, 1885.
The Public Library, Detroit, Michigan, U.S.A. 7th June, 1887.
The Dewsbury Public Library. 2nd June, 1891.
The Doncaster Public Library. 4th December, 1883.
The National Library of Ireland, Dublin. 3rd June, 1884.
St. Chad's College, Durham. 7th March, 1911.

The Dean and Chapter of Durham. 1st June, 1869.
The University of Durham. 16th June, 1858.
The Advocates' Library, Edinburgh. 13th March, 1851
The Signet Library, Edinburgh. 6th December, 1864.
The University of Edinburgh. 5th June, 1883.
The Public Library, Edinburgh. 3rd March, 1896.
The Royal Albert Memorial Public Library, Exeter. 1st December, 1909.
The Gateshead Public Library. 3rd December, 1889.
The Mitchell Library, Glasgow. 4th December, 1877.
The University of Glasgow. 3rd March, 1874.
The Charterhouse School Library, Godalming. 7th December, 1915.
The Public Library, Harrogate. 3rd March, 1896.
The Harvard College Library, Cambridge, Mass., U.S.A. 1st March, 1887.
The Free Library, Hawick, N.B. 3rd March, 1889.
House of Lords Library. 2nd June, 1908.
The Public Library, Huddersfield. 3rd December, 1903.
The Public Libraries, Hull. 5th March, 1895.
The Hull Subscription Library. 14th March, 1862.
Law Association of Philadelphia, U.S.A. 2nd March, 1909.
The Central Free Public Library, Leeds. 7th June, 1898.
The Leeds Institute of Science. 1st December, 1903.
The Leeds Library, Commercial Street, Leeds. 11th December, 1856.
The Library of the Church Institute, Leeds. 7th June, 1892.
The Thoresby Society, Leeds. 7th June, 1892.
The Dean and Chapter of Lincoln. 7th June, 1882.
The Liverpool Athenæum. 6th June, 1855.
The Liverpool Free Library. 3rd March, 1874.
The University of Liverpool. 5th March, 1895.
The Society of Antiquaries, Burlington House, London. 1st March, 1864.
The Athenæum Club, Pall Mall, London. 12th December, 1861.
Constitutional Club, Northumberland Avenue, London. 3rd December, 1901.
The Honourable Society of Gray's Inn, London. 2nd June, 1874.
The Guildhall Library, London. 1st December, 1874.
The Honourable Society of the Inner Temple, London. 3rd December, 1867.
The Honourable Society of Lincoln's Inn, London. 11th March, 1851.
The Honourable Society of the Middle Temple, London. 1st December, 1868.
The Law Society, Chancery Lane, London, W.C. 7th March, 1905.
The London Library, 12, St. James's Square, London. 13th March, 1851.
The Library of the Oratory, South Kensington, London. 7th June, 1881.
The Library of the Public Record Office, Fetter Lane, London. 4th December, 1894.
The Reform Club, London. 3rd December, 1895.
The Royal Historical Society, London. 7th March, 1916.
The Royal Institution, London. 4th June, 1872.
The Dean and Chapter of St Paul's, London. 4th December, 1883.
Sion College, London. December, 1857.
The Library, University College, London. 7th December, 1886.
The New University Club, St. James's Street, London. 1st December, 1891.
Dr. Williams' Library, Gordon Square, London, W.C. 1st December, 1903.
The University of Lund, Sweden. 3rd March, 1891.
Chetham's Library, Manchester. December, 1857.
The John Rylands Library, Manchester. 4th December, 1900.

The Manchester Free Library. 3rd December, 1867.
Owen's College, Manchester. 7th March, 1871.
The Public Library, Melbourne. 4th June, 1895.
Grand Rapids Public Library, Michigan, U.S.A. 3rd March, 1908.
University of Michigan. 5th June, 1904.
The Middlesbrough Free Library. 6th March, 1883.
The House of Resurrection, Mirfield, Yorks. 6th June, 1907.
The McGill University, Montreal. 2nd June, 1914.
The Armstrong College Library, Newcastle-on-Tyne. 1st June, 1915.
The Cathedral Library, Newcastle-on-Tyne. 2nd June, 1891.
The Public Libraries, Newcastle-on-Tyne. 4th December, 1883.
The Society of Antiquaries, Newcastle-on-Tyne. 24th September, 1853.
The Literary and Philosophical Society, Newcastle-on-Tyne. 17th March, 1853.
The Library of Princeton University, New Jersey, U.S.A. 1st March, 1887.
The Brooklyn Library, New York, U.S.A. 4th December, 1883.
The Columbia University, New York. 6th June, 1916.
The Cornell University, Ithaca, New York, U.S.A. 4th December, 1883.
The General Theological Seminary, New York, U.S.A. 7th December, 1910.
Union Theological Seminary, New York. 3rd December, 1912.
New York Historical Society, U.S.A. 7th March, 1905.
The New York State Library, Albany, New York, U.S.A. 1st March, 1887.
The New York Public Library, U.S.A. 1st March, 1887.
The North Riding of York County Council, Northallerton. 4th December, 1906.
The Nottingham Free Library. 1st March, 1881.
The Oxford Union Society. 4th March, 1902.
All Souls' College, Oxford. 3rd March, 1908.
Exeter College, Oxford. 5th March, 1878.
St. John's College, Oxford. 14th March, 1863.
Magdalen College, Oxford. 18th June, 1862.
Queen's College, Oxford. 2nd March, 1875.
Bibliothèque Nationale, Paris. 6th June, 1905.
The Free Library of Philadelphia. 5th December, 1911.
The Library Company, Philadelphia, U.S.A. 5th December, 1882.
Dr. Shepherd's Library, Preston. 6th December, 1864.
St. Augustine's Abbey, Ramsgate. 3rd December, 1901.
The Dean and Chapter of Ripon. 3rd March, 1874.
The Rochdale Public Library. 4th March, 1884.
The University of St. Andrew's. 7th December, 1886.
The Mechanics' and Literary Institute, Scarborough. 5th December, 1899.
The Sheffield Free Library. 1st March, 1881.
The Minneapolis Athenæum Library, U.S.A. 6th March, 1917.
The Literary and Philosophical Society, Sheffield. 4th March, 1881.
The North Shields Free Library. 3rd December, 1889.
The South Shields Free Library. 1st June, 1875.
The Abbey of Solesmes, Appeldurcombe, Wroxall, Isle of Wight. 3rd December, 1895.
The Stockton-on-Tees Free Library. 2nd March, 1897.
St. John's College, Stonyhurst. 4th March, 1873.
The University Library, Strasburg. 4th June, 1895.
The Sunderland Free Library. 5th June, 1883.
The Subscription Library, Fawcett Street, Sunderland. 3rd December, 1889.

The Free Library, Toronto, U.S.A. 1st March, 1892.
University of Texas, U.S.A. 2nd March, 1909.
The University of Upsala, Sweden. 2nd June, 1891.
The President of St. Cuthbert's College, Ushaw, Durham. September, 1838.
Genealogical Society of Utah, U.S.A. 6th December, 1914.
The National Library of Wales, Aberystwith. 2nd March, 1920.
The Library of the Congress, Washington, U.S.A. 2nd December, 1873.
The Public Library, West Hartlepool. 3rd March, 1896.
The Library of the Church House, Dean's Yard, Westminster. 4th June, 1895.
The Literary and Philosophical Society, Whitby. 5th June, 1906.
The Wigan Free Public Library. 3rd December, 1901.
The Royal Library, Windsor. 7th December, 1886.
The Norman Williams Public Library, Woodstock, Vermont, U.S.A. 7th June, 1887.
Wisconsin State Historical Society, U.S.A. 1st June, 1909.
The Yale College, Connecticut, U.S.A. 7th March, 1876.
The City of York Public Library. 6th March, 1894.
The Dean and Chapter of York. 13th March, 1857.
The Literary and Philosophical Society, York. 7th December, 1880.
The Yorkshire Archæological Association. 3rd March, 1868.
The Yorkshire Architectural Society. 7th March, 1871.

JOHN GEORGE GRADON, TREASURER, IN

Dr. *From 1st January, 1917,*

	£	s.	d.
To Balance from 1916	550	9	6
„ Subscriptions received from 1st January, 1917, to 31st December, 1918	611	2	0
„ Bank Interest	8	3	9
„ Interest on War Loan	35	15	0
„ Sale of Books	20	1	7
„ Sale of Old Paper	9	15	5

£1235 7 3

ACCOUNT WITH THE SURTEES SOCIETY.

to 31st December, 1918. Cr.

	£ s. d.	£ s. d.
Vol. 128. Registers of John de Romeyn. Vol. 2:—		
By paid Knight and Foster, printing	97 10 6	
„ „ W. Brown, editing	10 10 0	
„ „ Leighton and Hodge, binding	17 3 10	
		125 4 4
Vol. 129. York Mercers:—		
By paid Whitehead and Son, printing	159 8 0	
„ „ Miss Sellers, editing..	60 18 0	
		220 6 0
Vol. 130. Memorials of Fountains Abbey. Vol. 3:—		
By paid Whitehead and Son, printing	119 17 0	
„ „ Rev. Dr. Fowler, editing	55 15 6	
„ „ Leighton and Hodge, binding	24 0 9	
		199 13 3
Miscellaneous:—		
By paid Rev. Dr. Gee, Secretary, for two years' allowance to June, 1918	60 0 0	
„ „ J. G. Gradon, Treasurer, for like	30 0 0	
„ „ Andrews and Co., for rent, insurance, and distributing Books	56 6 1	
„ „ Auditor	1 1 0	
„ „ Cheque Book	0 2 6	
„ „ Treasurer, for postage, stationery and other expenses (two years)	8 8 4	
„ „ J. H. Veitch for printing	0 10 6	
		156 8 5
Balance in hands of Treasurer	153 15 3	
„ in War Loans	380 0 0	
		533 15 3
		£1235 7 3

Audited and found correct,

22nd March, 1919. S. C. DAVIS.

LONDON:
MITCHELL HUGHES AND CLARKE, PRINTERS,
11-13 BEHAM'S BUILDINGS, CHANCERY LANE, E.C. 4.

1969